MISSIONARY HORIZONS

JANUARY. 1956

s "in Reverse" at 7th UCW Assembly

Rebman Photo Service

MISSIONARY HORIZONS

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TABLE OF CONTENTS FOR JANUARY, 1956

Every Day—A Gift from God 257

CHRISTIAN MISSION IN A REVOLUTIONARY WORLD
Supplementary Materials 258

THIS REVOLUTIONARY FAITH—
(Book Review) Floyd Shacklock
Today's Arena—Mrs. Harold Sittig 259
Human Hungers—Mrs. Harold Sittig 262
Revolution Inevitable—Mrs. Harold Sittig ... 264

TRENDS IN OUR MISSION LANDS
Trends in Egypt—B. Watkins 266
Trends in North Sudan—R. F. Shields 268
Adjusting to Revolution—J. L. Anderson ... 270
Recent Trends in Ethiopia—R. McCreery 272
Trends in Pakistan—P. Carter Speers 274
Missions in the Coming Era—B. McGavran 276
7th Assembly United Church Women (Symposium) 279
Europe Travelogue—Mrs. John McKelvie 281
Worship Service—Mrs. Wallace Rogers 288
Inspiration for Today's Witness—Mrs. C. Hussey 290

NEWS FROM AFAR
Floods!—Mrs. C. A. Stewart 292
Nothing Interferes—P. and W. Hostetter ... 293
President's Page—Mrs. W. F. Bouley 294
Editorials 295
On X-Change Horizons 298
This and That from Here, There, and Everywhere 299
Thank Offering (Life Members) 301
Memo for Men (Second National Meeting) 307
Teens (Opportunities Unlimited) 308
Juniors (Foreign Study) 309
Indian Missions (90 Years Ago) 310
Negro Missions (Faith of Our Fathers) 312
Mountain & Presbyterial (Pertinent News) 313
Foreign Missions 314
Literature Department 316
Tributes 317
Directories of Missionaries 318

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FRONT COVER PICTURE — MISSIONS "IN REVERSE"

An unforgettable human-interest incident at the 7th Assembly of United Church Women held in Cleveland, Ohio, Nov. 7-10, centered around the two delegates pictured on our front cover. Mrs. George Sembeguya, Kampala, Uganda, wife of a doctor in Uganda's Ministry of Health, is active in the Women's work of the African Anglican Church. She is presenting seven British pounds (between $25 and $35) to Mrs. Charles K. Dickson, UCW representative from Connecticut. When the Christian women of Uganda heard of the devastating floods in Connecticut, their Christian love and sympathy prompted them to share sacrificially, in spite of their poverty, and send their gift with Mrs. Sembeguya. What picture could offer better proof that we are living in a "Revolutionary era"? Africa sharing to help America—is that not Missions "in reverse"! All pictures of 7th Assembly, UCW, pp. 279-284, and cover, were purchased from a Cleveland Presbyterial "honorarium-gift."

EVERY DAY OF 1956 IS A GIFT FROM GOD

• CALENDAR FOR 1956 •

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THE CALENDAR

Again I claim a place upon your wall,
Again I bring you Life's great gift sublime -
New days, new weeks, new months, a year in all,
Fresh coin'd once more by God's own Mint of Time.

I pray that you and all the world may heed
The yearly lesson that my twelve leaves tell,
For I bring you all that any man should need
To win success, if he but heed it well.

I give you greater wealth than you could ask;
I bring you treasures rich from ev'ry page:
I give you ample time for every task,
If you mark well the message of each page.

I bring you Courage, Hope and Faith anew;
I bid you turn your back upon the past;
The future days hold all Earth's best for you
If you but spend them wisely while they last.

— Selected

PRAYER FOR THE NEW YEAR

Ever-living God, by whose mercy we have come to the gateway of another year; Grant that we may enter it with humble and grateful hearts; and confirm our resolution, we beseech Thee, to walk more closely in Thy way, and labour more faithfully in Thy service, according to the teaching and example of Thy Son our Lord. Let not the errors and offenses of the past cling to us, but pardon us and set us free, that with a purer purpose and a better hope, we may renew our vows in Thy presence, and set forth under the guidance of Thy Spirit, to travel in that path which shineth more and more unto the perfect day of Thy heavenly kingdom.

Common Worship

The Christian Mission in a Revolutionary World

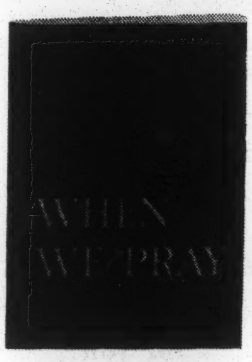
Supplementary Materials for Adults and Youth

Stories of people from many lands whose lives have been revolutionized by Christian Gospel.

Agricultural missions —one source of food for body and soul.

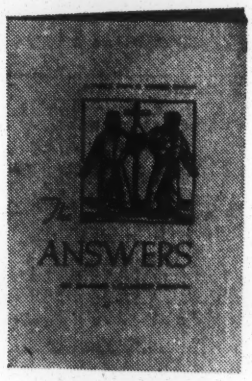
Asian Christians tell of social and economic revolution.

Contrasting strategy for Christian missions—"People's Movement" and "Mission Station Approach."



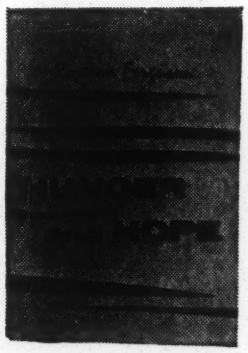
The world-wide Christian fellowship in prayer unites youth.

The revolutionary faith we call Christianity, in text and pictures.



Choral reading—Christianity's reply to today's revolution.

Discussion pamphlet for youth and young adults.



Interpretation of the world-wide hungers and hopes of people.

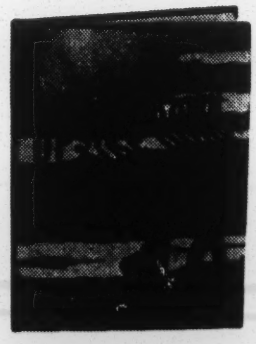
An Indian and an American analyze today's revolution.

Authoritative study on the nature of the church.

OUR REVOLUTIONARY WORLD

Books and materials available to enrich this theme for the Foreign Missions Study for 1955-1956 are numerous. The ones pictured above are all Friendship Press publications, available from the U. P. Bookstore.

See prices, page 316 of this copy of "Missionary Horizons".



Stories for Teen-Agers on Youth around the World.

Missionary Horizons

VOL. LXIX January 1956 No. 5

February Emphasis: Christian Approaches

PPORTUNITIES UNLIMITED

THIS REVOLUTIONARY FAITH

FLOYD SHACKLOCK, Author, New York

Chapters 1-5 Reviewed, with Additional Material, by Mrs. Harold Sittig, Youngstown, Ohio

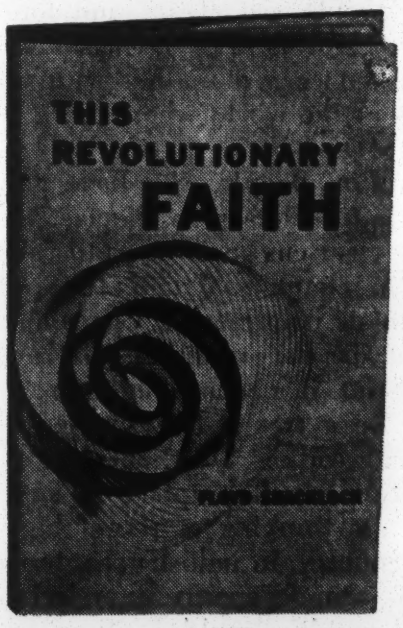
Today's Arena

I write these words with the echoes of the seventh assembly of United Church Women still ringing in my ears. I wish that I could reproduce for you the Christ-like fellowship and serious purpose of that great group of over 3000 women as they considered the church's responsibility and opportunity in our revolutionary world.

There were 33 overseas guests, most of them nationals and products of the Christian missionary work of different denominations. I heard them testify to the strong faith that sustains them, I mingled with them in hotel and restaurant. Here was a warm glow of Christian love and kinship, here was evidence of the world-wide bond of Christian brotherhood, here was the ecumenical — the family of God — living, loving and serving as one. Truly we American women felt close to the masses struggling to rise out of the past and we determined to stand beside them in Today's Arena.

But these nationals who visited Cleveland were handpicked. These were the strong ones. What of those on the borderline of faith? What of the millions as yet untouched by Christianity but caught up irrevocably in the world revolution? For the whole world is in this battle between ideas and ideals. Today's arena is world wide. But even as I write there comes to me the words of the convention theme song as led by Rosa Page Welch, "He's Got the Whole World in His Hand."

I wish that I could help you catch the deep earnestness of the author of our study book and his concern for the people about which he writes in such an excellent style. I caught it at Chautauqua School of Mis-



Basic adult text. The author analyzes causes, symptoms, results of revolutionary state of the world—and the contributions that Christianity, by traditional and revolutionary faith ways, has made and can make for past, present and future problems.

sions last summer when I heard Dr. Floyd Shacklock plead in stirring words (he speaks as he writes) for the people who want desperately to learn to read so that they can pull themselves out of ignorance, fear, and superstition. They can then be like the village woman of Africa who ex-

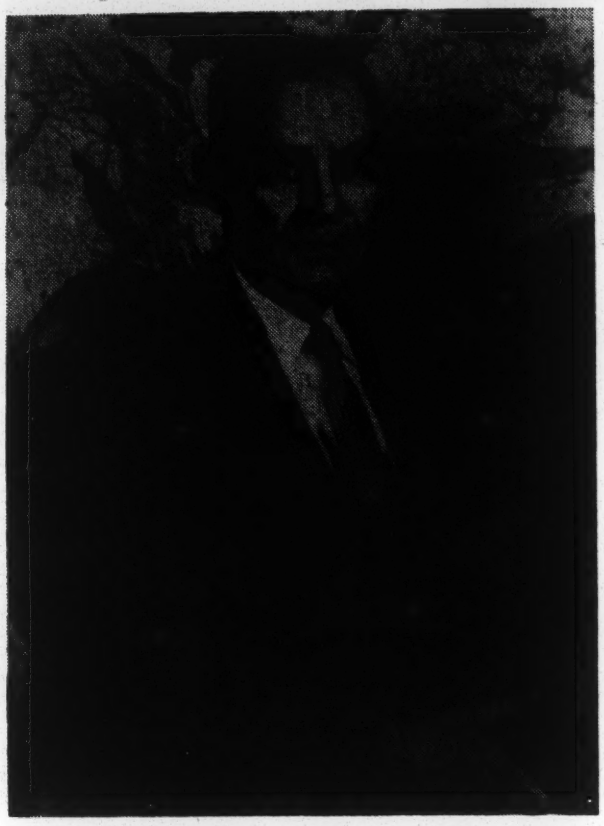
claimed when she could at least write her own name, "Now I am a Somebody."

At the beginning, the author asks two questions which really sum up the content of the book: What is the meaning of the Revolutionary Age? What does the gospel have to say about it? He plans to try to tell us in simple terms what it means to pray "Thy Kingdom come . . . . on earth as it is in heaven." In other words, he is trying to answer the question posed by Miss Saito on the first page, "Is Christianity about heaven in the sky or people in trouble on earth?" From his vast experience as scholar, teacher, preacher, agricultural missionary, administrator of famine and disaster relief, he answers these questions before you even read the book, "I have come to see how interrelated are creeds and deeds. The witness of preaching and the witness of Christian service is one gospel."

We said the arena was world wide. Let us be sure to include America, that part of the world in which the drive for security blinds men to the reality of the revolution, where people are afraid and lonely, and the revolution is in men's hearts. Our study book is concerned mainly with the three-fourths of the world where there is violent upheaval and more particularly with the 700 million people who have gained political independence in the last ten years. But the clear-cut gems of truth found especially in chapters 6 and 10 apply even more to us comfortable Christians.

What is the meaning of revolution? Simply put, it means a big change. (There should be a tremendous change in all of us after reading Dr. Shacklock's book.) Revolution may take place in any area of life. I am thinking of recent big changes in our country, in industry—automation, in science—atomic energy, in religion—mass evangelism. We could continue in education, transportation, mental health, housing, etc. At no time in history has there been so much change in so many things. Revolution may mean a political insurrection such as our own American Revolution or the French Revolution, both bloody and both inspiration for some of the present-day revolutions. But we must remember that war and violence of any kind is only a symptom of revolution and the real revolution is in men's minds. This upset world condition was not caused by communism. The issues are deeper. Communism only comes in and takes advantage of the unrest.

So the nations of today are in revolution, in the process of a change. Dr. Shacklock



Dr. Floyd Shacklock, author of "This Revolutionary Faith." From a background as missionary, teacher, editor and writer, he now serves as executive secretary of the Committee on World Literacy and Christian Literature.

maintains that "Mankind is on the march, but really it is on the run." Consider the great changes in the last fifty year. "If we represent man's long existence on the earth by a day of 24 hours, then there have been more changes in the last 5 or 10 seconds than in all the time before." We Americans should be especially patient (but we are the least so) and sympathetic with these twentieth-century revolutions remembering our own history—for the colonial world stands today where the 13 colonies were in 1776.

The first change came about 1900 when China, "the sleeping giant," roused by the young revolutionaries clamored for land and education. She is not fully awake yet. At the same time Mexican peons began to agitate for better things. We remember those days of incidents south of the border. Mexico, too, has a long way to go.

Next came the overthrow of the Czarist corruption to be replaced with a system equally as cruel. The end is not yet in Russia.

Turkey's dictator, Kemal Ataturk, quickly brought about reform in 16 years of rule. These are only some of the revolutions of our century.

Since World War II the pace has quickened. The new republics of Israel, Lebanon, and Syria were formed. More quietly but just as surely came India, Pakistan, Ceylon, and Burma. Indonesia, which James Michener calls "the land of beauty and turmoil" won freedom from Holland, and the Philippines cut herself away from our apron strings in 1945. We add Korea to the list with mixed emotions. In Africa the Gold Coast and Nigeria are approaching full nationhood under fine native leadership. French Morocco and Tunisia are agitating. Uganda and Kenya are violent. Some believe the new Sudanese government is premature, and we know Egypt is still changing. Since the book was published the picture in Argentina is different. Governments are changing so rapidly that we cannot keep up to date in any publication.

But let us get back to the arena. With all this change and unrest among the peoples of the world there are naturally competitors who offer them a better way of life. Who are they? Let us mention them briefly though each is a study in itself. Ancient religions—Buddhism, Shintoism, Hinduism, Islam—are being revived, reformed, revitalized, sometimes becoming evangelistic. Some Christians are turning back to the religion of their fathers, now more acceptable to them. Nationalism or love of country is another competitor, especially in lands where freedom is new. This love is wholesome until it encourages hatred and violence toward others. Materialism, the getting of things, claims the deep interest of people everywhere. For Africa it used to mean cattle and wives, now it is bicycles and sewing machines. Lastly, but most widespread and dangerous, comes communism claiming the whole man and insisting that all accept its ideology.

We see that our arena today is full of competitors. But Christianity has always had competitors, and we breathe a prayer of thankfulness for thus the church has been strengthened. Paul had competitors and persecution yet he wrote, "For a wide door for effective work has opened to me and there are many adversaries." There is real persecution on the Christian front today. Two thousand African Christians have died rather than renounce Jesus Christ. Missionaries and native Christians in China have met torture and death. Yet a Christian paper comes out of China with these glowing words, "Jesus Christ is the same yesterday, today, and forever." Are we fit to stand with such as these in today's arena?

GOOD MORNING, GLAD NEW YEAR!

You are here, so am I.
God is your master: he is also mine.
You cannot tell me what you will bring me,
    so I'll patiently wait.
If you bring me limitations,
I shall spell them love.
If you place hindrances before me,
I shall make them helps.
If you introduce me to disappointment,
I shall remove the small "d"
And put in its place a capital "H".
No, no, I have no resolves, except to be like my Master,
No purposes unless undertaken on His plan!
So, I meet you, New Year, gladly and joyously,
Knowing that whatever betide all will be well.

—*Anonymous*

Our Revolutionary World

Human Hungers

THIS chapter on "Hungers of Body and Mind" is one of the shorter chapters of the study book but in a way most important because it is so basic. Dr. Shacklock concurs with what missionaries have long believed that people who are always hungry or whose "minds are clouded by fever or darkened by fear cannot worship God adequately." Christ came to give the abundant life. We as his messengers must be concerned with "bread" as well as the bread of life. "Only the Christian gospel holds together the physical and spiritual so perfectly."

The author opens this chapter with a pathetic incident in a Korean orphanage. In fact, throughout this book and the supplementary books there are stories to break your heart. If you read them all and think on them long you begin to doubt that this old world will ever right itself. And in that phrase lies the difficulty. It cannot right itself. Only God working through man can satisfy these human hungers of body mind and soul. Examine the book titles; they preach sermons in themselves—*Hunger and Hope, Revolution and Redemption, Mission Unlimited, Shock and Renewal, Hope Rises from the Land, World Upside Down,* and others, not to mention the two study books. Merely sounding out the words of those titles sets our minds to spinning and our hearts to aching.

The demands for food and for land are fundamental and related. "Hunger is inescapable for half the human race" and largely because the plot of land is too small or does not produce adequately. Land reform may be accomplished quietly as in Japan and India or violently as in Mexico and China. It is still going on.

The same people who are hungry and who need land are also sick and ignorant. Trace these people around the world and see if it is not so. The same are behind industrially and the same need religious faith. If a man is undernourished he may easily catch a disease, then he cannot work, and when he is idle he cannot produce food to eat. So goes the vicious circle of hopelessness. Will not efforts to decrease disease and lengthen life span only increase the number of those who go to bed hungry? How can all these needs catch up with each other? Read the thrilling stories of how the agencies of the United Nations are helping the people of the world to help themselves. Read also in *Hope Rises From the Land* and in *They Reach for Life* how Christian missionaries highly skilled and trained have been doing this for years and so laying the foundations for world peace. The tragedy is that it was never enough.

The hungers of the mind are as great as the hungers of the body. The first lesson of the primer in the mass education movement in China is: "One who cannot read a book is blind also." A British governor said to John Gunther, "It is dangerous to educate these Africans but much more dangerous not to educate them." The printing of good literature goes hand in hand with education else the Communists will bring in their books and profit by our efforts. The demand for education is so great that governments cannot build schools fast enough and so the mass education methods of Dr. Frank Laubach continue. Our author is particularly interested in this hunger since he has been a teacher most of his life and has recently replaced Dr. Laubach as Executive Secretary of the Committee on World Literacy and Literature of the National Council of Churches.

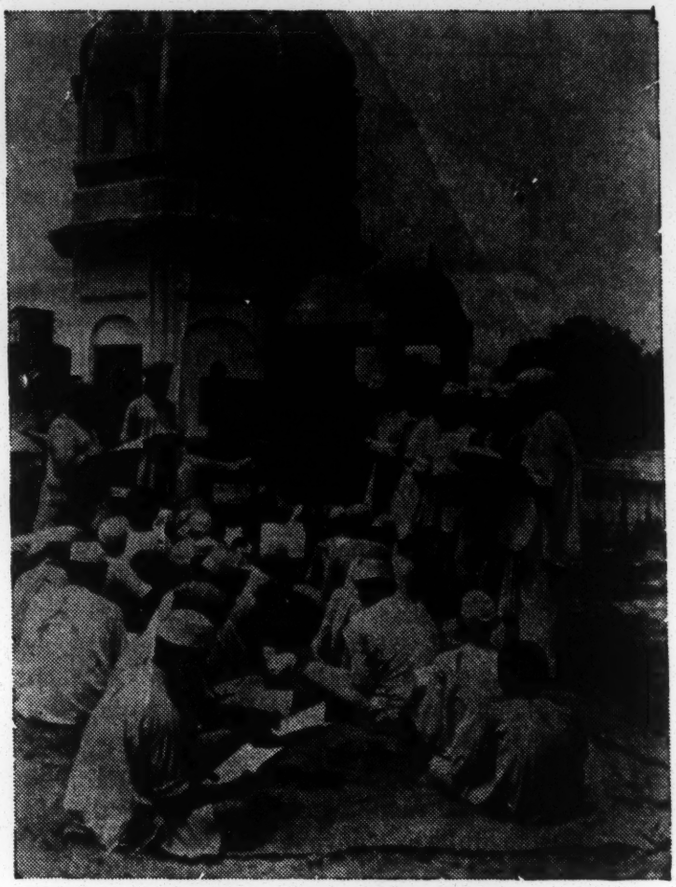
Another hunger is ambition—ambition for political freedom, for work, for freedom for women, for personal dignity. All these are driving people with terrible urgency and often the leaders are those trained and educated in our mission schools.

The last hunger discussed is spiritual faith. In spite of the new activity of the old faiths that hunger remains unsatisfied. Yet masses are not storming the door of the churches either at home or abroad.

See p. 258 for pictured covers of books mentioned in this article.

There are so many needs—physical, political, social, spiritual—and there is so little time, we think. This whole gigantic and complicated revolution overwhelms us. Look long enough at the symbolic design on the cover of our study book and your mind is hypnotized, drawn into the center of this chaotic abyss much as you might be drawn into the eye of a hurricane or tornado. But wait, for superimposed upon this whirling figure is a cross—symmetrical, stable, uniform, harmonious—the direct antithesis of the chaos beneath. In his choral reading, *The Answers*, Darius Swann arrives at the same conclusion as our author and his illustrator. He concludes his great poem by saying that the need is deep for community, freedom, fellowship and equality, for love, peace, truth and bread, and Christ is the answer.

"In Christ is community,
And in Him is our freedom;
In Christ is our fellowship;
In Him all are equal;
Christ is our love;
Christ is our peace;
Christ is the truth,
And Christ is the bread!"



Hunger of the Mind—India

Hunger of the Body—Korean orphans

Our Revolutionary World

Revolution Inevitable

THE subjects for chapters 4 and 5 are "Revolution Cannot Be Stopped" and "Christianity Is Revolutionary." Does it follow then that Christianity cannot be stopped? Whether the reasoning process is correct or not we know that in the practical sense it is so. Christianity may be delayed. We who have been commissioned by Christ may by our indifference delay the spread of Christianity. But its ultimate success is inevitable. I heard Dr. John Furbay of Trans-World Airlines say that if Communism gains the world in the near future it will set the world back 1000 years because it would take that long to get started again on the right track. Let us not be guilty of interfering with God's time table.

Science and industry have helped along this world revolution. It is only good sense for people to want machinery to ease their toil. For example, the women of Asia now carry water from the well in tin cans instead of heavy earthen jars. Just that little change could put all the potters out of business. Through transportation and communication, (radio, movies, and soon TV) the word has gotten around that there are countries where people do have enough to eat and where there are wonder drugs to cure disease. For the first time in history people are rebelling against their age-old hardships.

In addition, Democracy and Communism both encourage man to have confidence in himself. The new republics revere Abraham Lincoln and quote from our *Declaration of Independence, Gettysburg Address,* and *The Midnight Ride of Paul Revere.* Technical assistance now given to underprivileged countries by the United Nations and the democracies had its origin in Christian missions and democratic principles. Communism holds an appeal to the common man, but cannot answer his deepest need. If you are uncertain about the power and appeal of Communism and what it is doing to our native Christians who sometimes believe they can be both Communist and Christian at the same time, read *A Christian Handbook on Communism* (price 50¢, Committee on World Literacy, National Council of Churches). A good compact book on the United Nations is *The United Nations and How It Works,* by Coyle (New American Library, 510 Madison Ave., New York, price 35¢).

We have mentioned technology and communication, Democracy and Communism. Now we turn to Christianity as a force which has encouraged the revolutionary spirit of our age. Dr. Shacklock believes "Christianity is the most revolutionary of all forces because it touches all of life and answers the deepest needs of men as well as their recognized hungers." He believes this so fervently that he devotes Chaps. 5, 6 to this premise. We shall consider only chapters 5. We discover how revolutionary Christianity is as we learn how it has helped to satisfy human hungers.

Christian concern for food and health are revealed in letters of missionaries telling how they increased rice cultivation 300% in four years by better methods. Spraying of crops in the Near East increased the yield from 10% to 90%. Demonstrations in two fields, one fertilized but the other not, convinced natives in India that crops could be green and healthy and abundant. Truly this is the gospel of the good soil. Hope rises from the land everywhere that Christian agriculturalists, who could command much higher salaries back home in America, teach better methods of soil treatment and animal care and breeding to people eager for the better life.

Food, health, and education are interrelated and must be a part of our over-all program. Christian missionaries have been pioneers in mass education around the world. More than 80% of all Africa's schools for Africans are carried on by Christian groups. A similar percentage is true for other countries. In 1930 the President of Bolivia was forced to flee the country because of his unjust treatment of the Indians. He left his son Hernan in a Protestant mission school. In 1953 Hernan

Zuazo was the moving force in freeing the landless Indians and giving them a chance to own their land.

Yet food and health and education are not enough. Suppose hungry people do learn better farming methods and better hygiene. Will this be for them the ultimate in life? Christianity of course answers, "Man cannot live by bread alone." This makes Christianity different from all other forces. The author illustrates with this story of a modern miracle.

Kasoma, a young man hideously afflicted with leprosy was carried to the mission hospital in Angola, Africa. His spirit was even more repulsive than his body for he had a fiery and evil temper and no desire to live. One leg was amputated. The doctor and assistant administered love and patience along with drugs and the leprosy was arrested. Slowly he came to know Jesus and his life was changed. He was baptized and today is a leader and teacher in the leper colony. Which was the greater miracle, the body saved or the spirit saved?

We could use the same logic in the area of education, for much learning may be misapplied and bring destruction. Witness Japan before the war. Jomo Kenyatta, leader of the Mau Mau uprisings is an educated man, but educated for what? To lead his people back to savagery?

Among the world's hungers we listed the ambition to be free. God meant us to be free but this may lead to a nationalism and slavery to the state. "Freedom like food, health, and education is good only if it is related to the God who gave freedom. Christians want freedom so that man may become free in Christ."

So Christianity is truly revolutionary today as always. Born in a world of strife and bloodshed it upset the strict Jewish interpretation of the law. It disturbed the Gentile world as Paul sought to establish the church in Asia Minor and Europe. It overthrew Rome. It changed the Germany of Martin Luther and the countries of Europe where it took new forms. It set the pattern for America, a new and entirely different free nation. And today it is still changing men's lives and thus changing the world.

In the Wesleyan revival in England William Wilberforce, one of Wesley's converts, felt called of God to free the negro slaves and gave his life to that work. Another convert gave his life and wealth to prison reform, another to orphaned children, and another to serve industrial workers. How far reaching and revolutionary!

Dr. Shacklock closes the chapter with the story of the Christians of Tonga who went to the Fiji islands as missionaries. When they first arrived they found that a young boy was sacrificed annually to the harvest god, his head crushed on the killing stone. After many long years a chapel was finally erected, its baptismal font the gray coral killing stone. On this island today practically everyone is Christian. What a change, what a revolution!

At the convention of United Church Women in Cleveland in November Mrs. George Sembeguya, wife of a doctor in Uganda brought to America from the women of her African Anglican Church the equivalent of between $25 and $35 and presented it to the women of Connecticut for use in the flood areas of that state. Tears of Christian joy coursed down our cheeks as we saw here the evidence of a great revolutionary faith.

Of course revolution is inevitable and the dangers are very real. But we have a faith that has been tested by hardships through the years. "God leads us straight through hardships—but he leads," says Bishop Otto Dibelius of Germany. In this respect Christianity leads its competitors. How soon it wins the battle is up to us.

Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany. Many of his congregations are in the Communist section.

TRENDS IN MISSION

By BRADLEY WATKINS

IF it is true that the world we live in is a revolutionary world, then Egypt is certainly in step with the world. For Egypt has gone through a full-scale revolution in the past three and a half years, the full impact of which cannot yet be weighed.

In July, 1952, a group of young army officers overthrew the corrupt government then in power, and forced the pleasure-loving and power-grabbing King Farouk to abdicate. The form of monarchy was kept; but within a few months even this was scrapped, and Egypt was declared a republic.

The new government has passed through some severe tests of its stability. Two are outstanding: the struggle for leadership between various members of the Revolutionary Council, and the attempt of the Moslem brotherhood to control the government. This society, which once had its own arms and trained saboteurs, and has been responsible for much of the unrest in the Near East during the last decade, has been successfully suppressed.

The government of Egypt continues to be military in nature, although day-to-day administration is carried on by a Cabinet and various ministry officials. But the Revolutionary Council has announced its intention of establishing a Constitution and holding an election for representatives in a new Parliament. The surrender of power to a democratically-elected Parliament will mark the complete success of the Revolution.

A number of remarkable goals have been achieved by the new government in the short time it has been in power. Agreement was reached with Great Britain on the evacuation of British troops from the Suez Canal Zone, after years of bitter wrangling and even bloodshed over this thorny issue. The great estates of rich agricultural land formerly held by members of the royal family and others have been broken up, and progress is being made toward distributing them equitably among the peasants who actually farm the land. Much has been done to restore confidence in the stability of Egypt, and to attract foreign capital investments and the tourist trade. The "new look" in Cairo—apparent in wide boulevards and spacious parks, for example—has helped raise the morale of the Egyptian people, giving them pride in the attractiveness of their capitol city. A less tangible accomplishment of the Revolution has been the general levelling of the classes. The elimination of titles and the increased prominence of laborers, peasants, and soldiers has given more dignity to the common man.

The most amazing feature of this revolution is that it has been practically bloodless. Less than a hundred lives were lost in the initial coup d'etat, and since then the Revolution has enjoyed the whole-hearted support of the majority of the population.

A number of major problems remain unsolved. The struggle against inertia and bureaucracy in the government offices continues unabated. The dense over-population of Egypt, coupled with wide-spread ignorance and disease, are enough to challenge any government. The number of schools and teachers is being increased at a rapid rate. Thousands of acres of land, formerly desert, have been put under irrigation. Great hopes are pinned upon the electrification of the Aswan Dam, the building of another and higher dam, and the development of a steel industry based upon known deposits of iron ore.

Politically, the problem of the relation between Egypt and the Sudan remains unsolved, although increasingly unrest in the Sudan calls urgently for an early and wise solution. Egypt's chief objective in foreign relations is security against Zionist expansion, in the neighboring state of Israel. Egypt chafes at the partiality shown by the Western powers in pouring money and arms into this nation of two million population, while refusing to sell arms to a nation of 20 million. She asserts her independence from the western as well as from the Eastern powers, and her right to buy arms from the source of her choice. Although we deplore the prospect of increasing nationalism and militarism (based on the example set by the so-called "great powers"), we must admit the justice of Egypt's position. Meanwhile, the reaction toward America and Americans varies from month to month according to the

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shifting winds of international relations. I believe that the benefits provided by Point Four and CARE programs are genuinely appreciated; yet we are frequently embarrassed by being asked the question, "Why won't America sell arms to Egypt?" There are signs of increasing pressure upon foreign schools and hospitals.

What is the American Mission doing, in the face of such revolutionary trends in Egypt? In a word, the answer is "Carrying on." Our class rooms and boarding departments, our wards and clinics seem to be fuller than ever before; and each one of the thousands of students and patients encountered during the course of the year presents an opportunity to witness to the Gospel. On a modest scale, the Mission has launched several new ventures. Worthy of particular mention are the development of Youth Conferences (now housed in a worthy Conference Center, thanks to the generosity of United Presbyterian young people in America), the emphasis on Home Economics at the American College for Girls in Cairo, and the Laubach literacy campaign, which has proved its ability in several demonstrations to make an entire village literate. A truly effective program of rural rehabilitation, working through the Churches and based on the pioneering ventures carried on by Assiut College Agricultural Department, remains in the blue-print stage. Outreach into unchurched villages is practically at a stand-still. With a population of 20 million to work among, the four missionaries assigned to district evangelistic work can scarcely do more than maintain contact with the hundred or more struggling meeting-places already established.

The Mission as a whole is currently seeking the proper means by which it can coordinate its efforts more fully with those of the Evangelical Church. The goal is one vital, missionary, national Protestant Church with a unified program for the evangelization of Egypt, in which the missionaries would co-operate not as foreigners and directors, but as partners.

Does it seem an inadequate answer to say that the Mission is simply "carrying on" in the face of the revolutionary trends in Egypt today? Here is the testimony of a United Presbyterian layman who worked in Egypt for five years with the Technical Assistance program of the United States government. After speaking first of stalemates, rivalries and self-seeking, he writes as follows: "The longer I work in Egypt the more I appreciate the basic work of the Mission in a slow, character-building program where the ideal of Christian service is taught by precept and by example. This has accomplished many times more than the quick programs with which I am now associated."

We take courage from the assurance that although the world is passing away, together with the lusts thereof, he that doeth the will of God abideth forever. As long as it is the will of God that we should remain in Egypt, we shall endeavor to "carry on," adjusting with God-given wisdom to revolutionary trends as they arise, in the words of the Master, We "must do the will of Him that sent Me, while it is day. For the night cometh, when no man can work."

GOD'S STRANGE ANWSERS

He was a Christian and he prayed.

He asked for strength that he might do greater things; but he was given informity that he might do better things.

He asked for riches that he might be happy; he was given poverty that that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He had received nothing that he asked for; all that he hoped for.

His prayer is answered, he is most blessed. —Author Unknown

TRENDS IN OUR MISSION

By RIED F. SHIELDS

IN the city of Omdurman there is a huge open square, surrounded by a high stone wall. In 1898 it was the goal of the British and Egyptian armies advancing under Lord Kitchener to reconquer the Sudan. On one side was a crudely ornate tomb with a high, white conical dome. Here was buried Mohammed Ahmed, who had inspired and led the revolt of the Sudanese against the former Egyptian rule and had proclaimed himself the Mahdi of Allah—the saviour of the world. Lest it become a pilgrimage shrine and possible center of fanatical revolt, the tomb was broken down by Kitchener and the body taken away. Nearby was a rambling house in a labyrinth of courtyards, which had an upper room where a window looked out over the big walled square. This was the house of the Khaleefa, the tyrant who succeeded the Mahdi as ruler of the land. And the big square was his mosque where the thousands of people must come to pray, while the Khaleefa sat on a rude bed by the window watching to make sure they came, especially those Christians who had been converted to Islam by threat of death, in loyal obedience to his religio-military rule. After the Khaleefa's army had been defeated outside the city, but before the conquerors reached the square and his "palace," the Khaleefa fled to be killed later in another place.

There was great jubilation by the majority of the people of the country at their liberation from a regime of great cruelty and a shortsighted policy which had reduced the whole land to abject poverty and primitive living and had decimated the population. The new government took over when the country was at the lowest possible ebb, politically, economically and culturally. Development had to start from scratch. There was a problem of rehabilitation of tribes which had been plundered, decimated and, in some case, removed from their own borders. A government had to be established over a country as big as the U.S.A. east of the Mississippi. Communications had to be opened and transportation provided in a land where there were only camels and sailing-boats. Schools were non-existent and there was no medical service whatever. Just courts must be set up and a system of laws introduced. Here was indeed a herculean task, and there were no educated natives to share the work or the responsibility. Foreigners, British, Egyptian, Lebanese and Syrian, were the government officials of the early years and they did their work magnificently well. But there was no participation by the Sudanese.

Only a few days ago I attended an interesting ceremony in that same big square in Omdurman. The walls have not been changed. The sun beats down just as hot on the pebbly earth inside them. The Khaleefa's palace has become a museum for articles relating to the period, and the visitor may see his bed sitting before the window. He who looks out on any ordinary day will see various teams of boys and young men playing soccer football (which has become the national game) for this is a large square. The ruins of the Mahdi's tomb which stood there for nearly half a century as a mute reminder of the victory of civilization over religious fanaticism were cleared away and a new, beautifully wrought replica of that original tomb has been built in its place, evidence of the confidence that the government had in the present generation of Sudanese.

On this day a large company of people, officials, Sudanese notables and representatives of foreign communities sat under a huge tent, the inside entirely covered with appliqued strips of bright colors in arabesque designs. Servants kept passing about continually offering cokes, lemonade, sweets and cigarettes. Out in front on a reviewing stand were the Governor General (British) and the Prime Minister (Sudanese) who took the salute from three armies which, each with its own full band, had been parading in the square. These were British, Egyptian and Sudanese. This was the farewell parade for the first two. After nearly sixty years of occupation these foreign troops were leaving the country and the third one, the Sudan Defense Force was taking over the full responsibility of guarding our frontiers and maintaining the internal security of the country.

This was the culmination of an agreement made two years ago between Britain and Egypt by which the Sudan gained its

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oum, The Sudan

independence. It was not a sudden accomplishment. It had been building up over the years, as Sudanese young men were taught and trained to be administrators, judges, teachers, engineers, agriculturalists, etc. As the Prime Minister said in an address, God had given to the Sudan peacefully what other countries had gained only through war and bloodshed and suffering.

Our daily paper has just reported the conviction, with stiff fine or imprisonment, of a workshop owner for failure to keep his shop tidy and to provide protection of his workers from sun and blowing sand, and to supply sufficient "zeers" which are the big porous earthenware jars for cooling drinking water. How quick and how quiet the transition from the days when we saw men working from sunup to sundown in the blazing heat, stooping to drink from the river or the irrigation ditch, receiving about as much consideration as the donkeys which worked with them, paid a bare subsistence wage.

Today's paper also publishes notice of application for registration of El Filheila Agricultural Workers as a Trades Union. I never before heard of El Filheila and do not know where it is, but apparently its farmers are on the move. Last year's Sudan Almanac listed 125 labor unions and I do not know how many have been added, for practically every day some other group notifies its organization. They early learned how powerful a weapon the strike is and they wield it often. Sometimes for trivial reasons, as for example a few days ago a strike was threatened and only narrowly averted by the transportation workers because a foreigner who had taken a government light truck to go to another town invited a friend to go along and also took his dog. These filled the seat and the driver had to ride in the back with some other workers. His dignity was thus offended, his union sympathized with him (and so do I) and the whole city came near to having no transportation. Labor's demands are sometimes very unrealistic as when a general strike was called to secure, among a great list of demands, a month's vacation annually with full pay ~~and~~ with transportation by air to the vacation spot. However, these abuses of their power should not be the criterion of judgment of the labor movement in the Sudan. It has gained valuable concessions for the workingman and the clear recognition of the worker's rights.

My wife and I were driving a few days ago at sunset on the beautiful road, completely overhung with great mahogany and banyan trees, which runs along the Blue Nile in Khartoum. A few years ago that road was used almost exclusively by foreigners in the evening. This evening we watched a young Sudanese couple, evidently recently married, strolling hand in hand along this pleasant walk and chatting and laughing together. That sounds natural enough to you, but it was literally only yesterday that a woman never went anywhere with her husband, or if she did go with him to a relative's house she trailed along behind him carrying the baby and the basket as well, neither of them speaking except as the husband might direct her what to do. At home, husband and wife never sat together to visit, never ate together, and she was not permitted to speak his name.

Our town has been taken over by loud shirts—the tails-out kind in bright colors with pineapples and skyscrapers and newsprint and beach scenes, and also T shirts with bucking bronchos or bison or tigers. Today I met a huge, burly fellow, to all appearances having just arrived in the city from some far off bush where he doubtless went naked, wearing such a shirt with a woodsy scene and in huge letters Robin Hood. The wearers of such shirts, along with all the others crowd the cinemas nightly. Fortunately the favorite films are westerns, but one shudders to think what impression of the Christian west they are getting from the gangster and triangle films that they watch.

The revolution is pretty complete. Yet there are colossal problems still to be solved by this young independent nation. There has been a serious revolt by tribes in the far south, more primitive than the people of the northern part who dominate the government, who think the policies of the new government do not assure them of sufficient independence, sufficient educa-

(*Continued on Page* 311)

Adjusting To Revolution

By J. LOWRIE ANDERSON, Princeton, N. J.

He was almost to me before I saw him. I recognized the little black man, though I did not know his name, as one I had met several times while visiting Moru homes. Today he looked confused. After our greeting, he spoke. "I have a question to ask you. You are a man of education. I believe you can help me. Which is better—the elephant or the spear?"

It was my turn to look puzzled. Then I remembered that this was election day, the first in the Sudan's history. The election commission, sent from the United Nations, had chosen several common African objects as symbols for candidates and parties. The picture of that object would be on one or another box, and the elector cast his vote accordingly. In a land where 95% are illiterate some such device is necessary.

"The elephant," I explained, "really means Abd el Nabi. You know him for he lives and works in Malakal. The spear means Mohammed, the merchant from Renk. If you think Abd el Nabi is your best man for Parliament, cast your paper in the box with the elephant on it; if Mohammed, then put it in the box with the spear."

He was not satisfied. There was, he felt sure, something mystical and almost magic behind those symbols. He wanted me to interpret the mysticism. "You see we know elephants. We have them in our Moru country. An elephant is big and strong." He pointed up to indicate how high. "We hunt the elephant in my country. We hunt him with spears. In fact, we kill the elephant with spears. Should I not then cast my vote for the spear? The spear is stronger than the elephant."

As we stood there together in the mission garden I tried to explain as simply as I could something about voting and what it involved. He sighed deeply, thanked me profusely and walked off to vote obviously as much confused as when he came. Like almost everyone in the Sudan, he was finding it difficult to adjust to Revolution.

It's Revolution we're living in—make no mistake about that. The Sudanese were voting for the first time for their own Parliament. The party they voted into power put as top priority the task of replacing the British rulers with Sudanese. In July 1954 practically every important job in the Government was held by the British. They were the heads of schools and hospitals, the directors of the agricultural projects, the officers in the army and the police. The district commissioners, the governors, and the deputy governors were all British. In July there were about 1300 of them. Within a few months there were a tenth of that number holding minor jobs in a few ministries. The top places were all filled by Sudanese. The quietness and ease with which the transfer was made speaks well for the character of both British and Sudanese. Quiet and orderly it certainly was—but a revolution!

The Sudanese all welcomed the idea of self-government. But once it came old cleavages began to appear. Two-thirds of the people of the Sudan have Arabic as their native language, and Islam as their religion and culture. They live in the wealthier part of the Sudan and are more progressive than the people of the South who are pagans, with primitive culture and many tribal languages. The Southerners accuse the British of not giving them advanced schools. In relation to the Northerners they were much less advanced in education and training for self-government. As a result, the Sudanese administrators who took over from the British were, with few exceptions, Northerners. The people of the South resented this. It was not what they had expected from self-government. "We have merely exchanged white rulers for brown—we have the foreign Arab instead of the foreign British," they said. Southern political leaders demanded some sort of Home Rule for the South, where Southerners would be their own administrators. You could feel the tension build up. A spark would start an explosion.

On August 17th last, the order transferring Southern troops from their traditional barracks in the South to barracks in the Northern Sudan furnished the spark. The troops rebelled against their Northern officers, and killed a few. The news spread rapidly. Within 48 hours mobs of Southerners in many a town in the three Southern Provinces descended on the houses, stores and offices of the Northerners in

Upper Nile Mission

urlough from The Sudan

these towns, destroyed the buildings and killed most of the people, including wives and little children. It took weeks to restore law and order. To eliminate bitterness and to build mutual confidence and co-operation may still take years. Although firm in dealing with the leaders of the massacres, the Government has shown herself fair and conciliatory. There are to be no reprisals. Southern political leaders have repudiated the action of the mobs. Now men of good will from both sides can get together and build the fabric of united work and understanding. The church in Sudan has opportunity as an agent of reconciliation.

Two Arabic papers that usually take the Communist line have accused the missionaries of being behind the uprising and demanded they be sent home. Other papers have pointed out that missionaries saved the lives of many Northern people at some risk to themselves and their own popularity. The papers would do well to study the unrest all over Africa. What is happening in the Sudan today is part of great seething unrest that has come to every part of this huge continent. It is not in political ways alone that the land is in revolution, but in economic and cultural.

Outwardly the Shilluk or Dinka or Nuer in his village lives as his ancestors have before him, from the days of Abraham until now. But he is conscious of another world impinging upon his world. He calls the airplanes "canoes of the sky" for he has nothing else with which to compare them. (He calls the bicycle "the wire dog" because it speeds along as swift as his lean dog). But airplanes and bicycles, trucks and steamers remind him of other countries, other peoples, other modes of living. Those who ride those bicycles or trucks to Malakal return with stories of huge tracts of land put into cultivation of rice and sugar cane by the use of tractors and ploughs that do more work than a hundred men with their primitive hoes. The tractors, the trucks, the steamers, are all run by Africans. At the merchant's shop he sees a little box that brings from the air music and voices from cities hundreds of miles away. And from his village boys go to school—to come back months later with information about the changing world outside, and the role of Africa in the future. The villager shakes his head. He doesn't understand it all—but he understands enough to know that change is the order the day.

I suggested to an old chief that he should become a Christian as his son had done. He thought a moment. "I suppose the new ways are best. I want my son to follow them. But I know nothing but the old. There is so much going on today that I cannot understand. It's our sons that are learning things we never thought of. They understand. "I'll have to stick to the old."

In apostolic times the Christians were accused of turning the world upside down. We need to recapture the revolutionary character of our Christian message. Last July the Communists took 45 Sudanese young people to a Youth Rally in Warsaw; the editor of one Communist paper was going from Warsaw to Communist China to study that Revolution. The Christian message goes deeper than the Communist one—if we proclaim it with its New Testament radical revolutionary note. We have the instruments to implement that note. In the name of Jesus who fed the hungry multitude we have agriculturists working that Africans may grow more food. Jesus healed the sick; in clinic and village our doctors and nurses carry on His work. Missionaries reduced the languages of the Sudan to writing, and opened schools that those who dwelt in darkness might see. Now we are working on adult literacy as well. We have a printing press now also to help carry on this work and to make it grow. Jesus gloried that through his ministry the good news was preached to the poor. The poor—that's every African, almost. The good news? that Jesus Christ opens the prisons doors, brings joy and peace, brotherhood and freedom, a faith to live by and die for. "Go and tell it on the mountains" and across the plains of central Africa where live Dinka, Nuer, Shilluk, Anuak, and Murlei who need this gospel of good tidings.

Pray that in this year of our Lord 1956 —it's His year, this revolutionary one— we may have the wisdom, the love, the faith to match the hour with our proclamation of the good news of His love.

RECENT TRENDS

By RUTH E. McCREERY

TODAY is a day in which we are witnessing tremendous changes in the country of Ethiopia. Numerous silent but powerful forces are working day by day in the very heart of this nation to bring about these changes. And certainly the trends which we see today will help us to visualize what some of the developments of tomorrow will be.

Perhaps in the realm of education one can discern new trends more easily than in many other areas. The last decade or two has witnessed a rapid expansion of the educational system of Ethiopia resulting in the increase of the number of primary and secondary schools, in the provision for university education within the country, in the enlargement and improvement of the school curriculum, and in a better supply of trained teachers for the schools of Ethiopia. And yet today the school facilities are far from adequate to provide education for all who desire and seek it.

Point Four specialists have been brought into the country to assist as advisers in the Ministry of Education, to teach in agricultural schools, and to contribute in many other ways to the acceleration and improvement of the educational program of the country. These highly qualified persons have been making very valuable contributions in many areas. Experiments with soil and new types of crops have been in progress for several years. Successful efforts have been made to introduce a better stock of poultry, and endeavors toward improving the type of cattle are being made. This program has also sent abroad promising young men for specialized training in industrial arts, educational administration, etc. These Point Four educationalists have visualized a day in the future when elementary education will be made available for all the children of Ethiopia through the establishment of community schools in all parts of the country. Such efforts are contributing greatly toward the realization of the Emperor's vision of a modern educational system for his country.

These educational advances of the present and vision for the future have had far-reaching effects on the youth of Ethiopia. Increasing numbers of children are seeking entrance into the elementary schools, and the demands for secondary and higher education continues to soar. A great desire is evidenced for world news and travel abroad. Foreign dress is more and more being adopted by both men and women. Many other European customs and practices are increasingly being seen in the social life of the Ethiopians. With the greater opportunities of education for girls has come a change in the status of women in the society. Formerly a woman's place was only in the home, but today many young women who have completed elementary or secondary schools are finding responsible and well-paying positions in banks, business offices, schools, etc. Young men, likewise, who have gained some degree of education, are in great demand for the teaching profession, for work in government offices and business firms. Higher wages are enabling many young people to attain better standards of living.

All of these changes are having their effect upon mission work. One illustration will suffice. The lure of high salaries is drawing many capable young teachers and workers away from the employ of the mission schools because of the inability of missionary agencies to compete with the high salaries offered elsewhere.

Politically, Ethiopia is more and more taking her place among the nations of the world. In past centuries, geographical location and conditions have tended to keep this country in isolation from the rest of the world. Little has been known of its people and their life. But today these barriers of isolation are being broken down. Recent visits of state by His Imperial Majesty, Haile Selassie I, to England, to America, and to many European countries have done much to strengthen the bonds of friendship between Ethiopia and the nations of the world. The growth of a strong national spirit has helped the Ethiopian people to realize their place in the modern world. Radio and air-travel have given new insights into the political movements of the world with a resultant appreciation of the struggles and hopes of many of the peoples of the world. Truly Ethiopia is moving into her right-

ETHIOPIA

lough from Ethiopia

An Ethiopian and his prize pets

ful place as one of the nations of the world.

Of great significance to those interested in the missionary enterprise are the religious trends in Ethiopia. Today there is a marked movement among evangelical Christians throughout the country of Ethiopia to band themselves together in closer bonds of unity than have before existed. As the numbers of the evangelical body have increased, the church has come face to face with new and difficult problems, some involving hardships and adversities. In meeting these new situations, the Christians have found themselves drawn together for mutual help and encouragement. The leaders of the church have also recognized the need for a strong voice which can speak out with clarity and soundness on matters pertaining to the life and faith of the church. The Christian community has felt a need for a united effort in securing certain rights and privileges related to their Christian faith. The dearth of Christian literature in the Amharic language has long been recognized by missionary societies and by evangelical leaders, but today the combined efforts of these are moving toward the solution of this problem. Doctrinal differences of the various evangelical groups have been maintained and yet Christians have been mutually helped and encouraged in their witness for Jesus Christ. Certainly it is to be expected that such a movement will result in the strengthening of the life of the Christian church and an increasing recognition among the people at large and among government powers of the evangelical movement in Ethiopia.

Another trend of importance is the increasing manifestation of keen interest on the part of many young students in an intelligent religious faith. The broadening of the general knowledge of youth through academic studies has quickened their thinking in the spiritual realm. Superstition and ignorance are no longer felt by many young people to be an adequate basis for a vital religious faith. Many are searching for the truth, some by means of a personal contact and others by means of group discussion meetings. National Christians who are alert to the search of these young people for an intelligent and vital faith and who share the burden for the evangelization of Ethiopia are experiencing thrilling opportunities in this area.

Yes, changes can be seen in Ethiopia—educationally, politically, religiously, and in numerous other ways. And the emerging trends from these changes will bear influence on mission program of tomorrow.

EXCERPTS FROM ADDRESS BY THE HON. CHESTER BOWLES, 7th ASSEMBLY, UCW.

Today the raw material of revolution is everywhere evident in the poverty, injustice and exploitation that exists in most of Africa, much of free Asia and in South America. Yet with a profound stake in a short haul stability, vastly outnumbered, and faced with such extraordinarily disruptive forces, many Americans are inclined to denounce all proposals for change as alien, dangerous and incomprehensible, while the Communists present themselves as the champions of change. . . . The self-sacrifice of American missionaries, doctors and teachers who have thrown in their lot with depressed people all over the world and helped them in a thousand ways, has conveyed more of the spirit of America than the speeches of many of our leaders.

TRENDS IN

By P. CARTER SPEARS,

PAKISTAN'S steady, resolute progress in the face of seemingly insurmountable difficulties, is something to brag about. But Pakistan does not brag. There is far too much to be accomplished to waste time bragging about what has been accomplished. All eyes are on the future. Visitors from abroad when they reach Pakistan feel a lift and drive and push, which they would never have expected in so ancient a land.

Disaster seems only to provide the impetus for greater effort. Famine, floods, and pestilence have been faced unflinchingly. Threat of war—Lack of sufficient trained personnel to set up the new governfent—Insufficient finances. The tremendous flood of refugees—mostly destitute—six and a half million of them to be absorbed into a net population of less than 27 million in West Pakistan. Never before has any country had to face such a problem, yet it is largely settled. Near economic disaster when world commodity prices took a nose dive at the end of the Korean War. Two drought years came at the same time, and only the prompt and generous gift of wheat from the U.S.A. and Canada and Australia saved millions of people from terrible death by starvation. The still-unsettled Kashmir dispute—and the possibly more serious problems of the diversion of irrigation water on which West Pakistan depends for life. Then last year and again this year terrible floods in both East and West Pakistan. The floods this year—Sialkot, Gujranwala, Lahore, Kasrur, Sheikhupura, Pasrur, Lyallpur, Montgomery, Multan and Bhahawalpur—three times worse than any previously recorded.

How can any people stand up to such a series of man-made and natural disasters? Before Partition many economists and others felt the new country could not be viable—Pakistan has proved them wrong. Each time disaster has struck, the good people of Pakistan have, so to speak, risen, shaken the fog and sweat out of their heads, and gone on to new efforts. The present terribly serious floods in West Pakistan—the U.P. Field has possibly suffered most—occurred just when New England was struck for the second time. The reaction of the two peoples was amazingly similar. No whining or begging. Instead everyone working together—neighbor helping neighbor—everyone cooperating in the most wonderful way. They are a long way from begging for help; they are determined to do things for themselves. But of course help freely offered by recognized good friends is always welcome in the U.S.A. or in Pakistan. The greatest threat, outside of epidemics and hunger will be next year, if because of the great damage to the canal system, it is not possible to provide irrigation to get the wheat planted by the end of November, 1955.

Through all this, the people of Pakistan have pressed forward with developments of all kinds—industrial, irrigation, power, medicine and social services. All these developments could never have taken place if the eighty millions in Pakistan were not the great and determined people they are. The great misfortune is that they have not accepted Our Lord Jesus Christ, and how urgently they need Him. Pakistan is probably the largest Muslim country in the world. Eighty-six per cent of today's roughly 80 million people are Muslims. Indonesia claims more, but that is based on a guess—Pakistan has a real census taken in 1951. Only 0.7% of the population are Christians—mostly in West Pakistan where the percentage is 1.3%. This is reportedly the largest Christian group in any Muslim country.

Politically, progress has been slower. The Government of India Act of 1935 as modified for Pakistan is still the law of the land till a new constitution is drawn up and accepted. The Constituent Assembly was set up immediately after Partition. but progress has been very slow, primarily because of a rift between the more conservative Muslim group, some of whom believe that nothing more in the way of a constitution is needed than the Koran. and the more liberal group who see that just would not work in the modern world. In spite of herculean efforts they were not able to formulate a satisfactory constitu-

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Dr. Robert F. Tebbe, U.P. missionary now at Princeton, N.J., on furlough from Pakistan, secured this article for "Missionary Horizons" from P. Carter Speers, a retired Presbyterian missionary now working in the Pakistan Information Service, Washington, D.C.

KISTAN

ngton, D. C.

tion. The Governor General used his powers to dismiss the old assembly—and arrange for the election of a new more representative one—now sitting. Their first act was to unify into one Province all of West Pakistan. This came into effect October 14, under the Premiership of Dr. Khan Sahib, a man of the very finest character. That makes constitution drafting easier, and the new constitution it is hoped may be accepted by the end of this year. The great thing through all these changes and efforts, often misunderstood and criticized abroad, has been Pakistan's insistence on democracy, and the rule of Law. They don't want something imposed from above. Rather they demand and will get a truly democratic Government, representative of all the people.

Under whatever constitution is framed, the rights of the minorities will be fully assured. The Government is determined to see that everyone shall have equal rights and equally fair treatment. That of course does not always work out—the petty official can upset the apple cart, and sometimes does. There have been reports of discrimination against Christians — some imagined, others undoubtedly true. I have been able to hand some of these reports to the Embassy here and the former Ambassador. a good Lahore friend, Syed Amjad Ali, immediately set to work to see what could be done about them, and will continue to do so now that he has been named Finance Minister.

The great question of the future of the Christian Community, rests entirely with themselves. Previously they had a rather preferred position with many foreign missionaries able to get things for them. It is only natural that the Christian community would hope they can carry on the same way, even if there is no longer a more or less British Government. The real question today, the factor that above all else determines the future of the community, is the question of the service they can render to the development of the new country, and the important place they can take in its development. If they are able to render services in proportion to or greater than their numerical proportion of the population—if they are all-out loyal citizens of the new country—determined to stand on their own legs and contribute their full share to the development of the country, their future is sure, entirely sure. But if they expect special treatment—if they rely on the services in medicine and education, etc., of the foreign missionary group, to establish their position—they will fail. It must be by their own efforts. With an as yet small, very undeveloped community, that is a hard problem to be faced. But having been faced, the future is bright. Missions have done a grand job, but the biggest job they face today is to find ways and means to develop the Pakistani Christian Community, spiritually, educationally, economically and every other way to become true citizens of the new country and add the greatest force of all to its development—the Spirit of Our Lord Jesus.

PROGRAM SUGGESTIONS

The basic textbook (use it) and review (pp. 259-265) open up many questions and "Christian Approach" avenue to a theme that should loom big to all Christians today. Supplementary books pictured on the second page of this magazine add many practical ways and life stories resulting from the attempt to make Christian Approaches to Revolutionary situations in the world.

Call upon art, song selections, home-made posters and charts, and true-and-false or multiple-choice quizzes, etc., to make the theme come alive. Dr. W. N. Wysham says in his *Adult Guide*, "this study has one major purpose—to promote discussions. Use the *Guide*, and his plans for provoking discussion—panels, personifications, provocative questions, controversial statements, striking quotations, etc.

Magazine articles, pp. 266-275, factually and tactfully written by our finest of "missionary statesmen" illustrate the impact of world revolution on our U.P. work. Surely no group can pass them by. Our Lit. Dept., and Board of Foreign Missions have more.

Discuss the revolutionary strategy, pp. 276-278. What revolutionary trends and Christian approaches do you glimpse from pp. 279-284 and other reading you have done about Cleveland Assembly of UCW?

Many orders and inquiries have come to me or to Lit. Dept., about the usual foreign-study *Wookbook* for 1955-56. I regret that it has not been possible to make one this year—but hope to begin on next year's *Wookbook on Southeast Asia* quite soon.

MISSIONS IN THE COMING ERA

A Strategy for the Church in Tomorrow's World

By DONALD A. McGAVRAN, Missionary to India

IT is commonly conceded that we are at the end of one era in Christian missions and at the beginning of another. Yet the traditional method of mission work followed in the nineteenth century continues to be followed almost universally in the second half of the twentieth. The methodology of missions for this new area has not yet been realized. The mandate for Christian missionary labor remains the same, to disciple all peoples, baptizing them and teaching them. But how, in the very different climate of today, this can best be done requires careful thought and planning.

Early Missions Were Exploratory

A great deal of the missionary work of the last hundred and fifty years was essentially exploratory. Much of it, though tremendously brave, faithful, spirit-filled and persistent, has not established any great growing churches *and does not seem likely to do so*. During this period the best way to extend the church in non-Christian lands was to go everywhere and try every means to achieve the planting of the church, whether such means succeeded or not. It could be held that if growth had not started in the first fifty years of missionary effort it would probably start in the next fifty years. Only a mission strategy which maintained that "we plant the seed and God gives the increase" would have outlasted the terrific conditions which faced missions in many places during the last hundred and fifty years.

People were afraid of rapidly growing churches and could not recognize the facts that "people movements" were a normal way of becoming Christian and that some of the highest quality Christians had come into the church in this way. They were confirmed in this fear by the fact that such movements often occurred among primitive peoples, which, according to theories of racial superiority then current, made them inferior and second-rate movements.

Expected Little Growth

But slow growth was not a blessing. Where the resistance to the Christian message was very great, there only in the smallest numbers and with the greatest difficulty did men and women accept the new religion. Consequently a methodology which expected little growth was developed and is defended to this day.

The planting of self-supporting, self-governing and self-propagating churches is the central business of missions. Every missionary activity must be measured and its effectiveness estimated by the degree to which we live, *actually discipling the peoples of the world*. When Emil Brunner says, "The church exists by mission as fire exists by burning," he is not saying that the church exists by doing "mission work," regardless of whether or not a growing church is established.

It is legitimate in Christian missions to contend that a given activity is good missions because it prepares men so that they can be won to Christ, but it is not legitimate to contend that a given activity is good missions whether or not it eventuates in the growth of the church. Because missions have proliferated into a thousand kinds of good activity, each one defensible in itself, each one *good* mission work, it is especially necessary in our thinking that we cleave to the central task, that of discipling the peoples of the earth.

Dr. McGavran is a missionary to India with the United Christian Missionary Society. This thought-provoking article is reprinted in "Missionary Horizons" by courtesy of "World Call" and the Associated Church Press.

A fuller treatment of Dr. McGavran's views on missionary strategy will be found in his new book, "The Bridges of God," published by World Dominion Press, London, and by Friendship Press, N. Y. Order from U. P. Bookstore—$2.50.

Turned to Secondary Aims

In this period of difficult and slow growth the missionary staff in many places, failing to achieve the primary aim of winning men to Christ, turned to secondary aims such as the carrying on of philanthropic work. In the beginning the aims were recognized as secondary but gradually they became primary and were defended as such.

We are not condemning philanthropic work, nor are we pleading for more evangelistic work instead of institutional work. Evangelism, if carried on "whether or not it eventuates in the growth of the church," is no more good missions today than are schools, hospitals or any of the thousand other acivities which missions maintain which have a minor relation to church growth. To carry on mission work regardless of whether it produced a growing church may have been good missions in the years past, but we doubt whether it is good missions in the years that lie ahead.

Gathered Colony Churches

The church, too, needs to be measured by this same criterion. Many of the churches established during this period were *gathered colony churches.* Even where missions met resistance for any reason and the message of salvation through Jesus Christ was rejected by the vast majority of hearers, an occasional man or woman believed. A station with six or eight missionaries sometimes had a growth of one convert a year, or even less.

Those who were converted met with such fierce ostracism that they came to the mission compound to live and work. In addition, patients from a hospital, rescued persons, orphans, or runaway slaves came to live at the mission compound. Some of these also became Christian as they lived in intimate contact with the gospel. At the mission station a colony was gathered out of the non-Christian world. Out of this colony came the church.

Every missionary and every institution of the mission station served this colony. The mission schools commended Christ to the rising generation, and served this colony. The hospital ministered to the non-Christians, and it also kept the little colony healthy. Each missionary had duties assigned to him in connection with the gathered colony church.

All this looks quite ideal until it is realized that these gathered colony churches, with very few exceptions, are static. They do not multiply. As this era ends we note that many missionary forces are tied up with non-growing churches. As long as this condition was not recognized or it was believed that the gathered colony churches might start growing at any time, there seemed to be justification for continued missionary labors. But once their non-growing nature is discerned, reappraisal of the entire situation is indicated.

This reappraisal is particularly needed because during the one hundred fifty years of probing we have discovered that, under existing conditions, certain peoples are exceedingly irresponsive, while others are clamoring for the gospel. Side by side with the gathered colony churches there have arisen, in practically all the nations of the world, churches of an entirely different sort—*growing people movement churches.*

Web of Relationships

Individuals do not exist entirely separated from each other like pebbles on the beach. They exist in a web of blood and marriage relationships, as families, clans, tribes, castes and peoples. As missions have carried the gospel around the world, in some places individuals one by one have separated themselves from their social groups, and have become Christians *against* their families, their clans, their tribes and their castes. In most such places a static gathered colony church has resulted. The individual has been saved but he has not pulled in his kindred with him.

In other places a Christward movement has been induced within a people. Individuals have become Christians without separating them-

selves from their social groups. They have become disciples, not against, but *with* their families, their clans, their tribes and their peoples. In such places a growing people movement church has resulted. Usually it has been a church of tremendous growth.

Thus the younger churches around the world are made up of two clear-cut and distinct types of churches, static gathered colony churches and growing people movement churches. In only a few instances is there any difficulty in deciding to which category a given younger church belongs.

At present, for a variety of reasons, the static gathered colony churches are given relatively heavy assistance by the older churches, while the growing people movement churches are given relatively light aid. Put in figures this means that gathered colony churches which grow very little are assisted at the rate of one missionary to 200 Christians, while people movement churches which are growing very greatly are assisted at the rate of one missionary to 1,000, or in some cases even 8,000, Christians.

Because those planning mission administration have failed to discern this difference, modern missions (a) maintain large staffs of missionaries where very few indeed obey the gospel and yet (b) with much of their resources tied up in non-productive stations, find themselves unable to send sufficient missionaries to peoples who are clamoring for baptism.

The whole concept of a slow, laborious, inch-by-inch expansion of the Christian church is no longer necessary. A methodology of missions should now be developed which is designed for the era ahead of us in which great growth of the church in practically every land is possible. The hill up which we toiled in low gear is passed. We can shift into high.

Makes Two Demands

The dynamic new methodology makes two demands on us.

First, the way of people movement growth should be understood by missionaries and the leaders in the younger churches everywhere.

This is a large order because the missionaries come out of churches in America and England where one-by-one, individual accession is normal. Hence before they can understand the tremendously hopeful outlook for missions under the new methodology, missionaries, the leaders in the sending churches and the leaders of the younger churches must see how God works through people movements and learn how people become Christian.

Second, the resources of missions should be massed behind the growing churches.

To provide static churches with one missionary for every 200 Christians, and growing churches with one missionary for every 2,000 Christians does not make sense in this new era. In days when, in mission fields, literally scores of thousands will obey the gospel if given a chance, it is not defensible to maintain heavy concentrations of missionary resources among the rejectors while those who would accept Christ are in darkness.

Brightest Years May Lie Ahead

If we are willing to reappraise our missionary labors and to direct increasing amounts of men and money to those peoples where the younger churches have broken through into great growth, it means that the brightest years of our history lie ahead. The key to establishment of great sister churches is in our hands.

But outmoded concepts of missions must be abandoned. This does not mean the abandonment of hard-won static churches. Static work could be placed under the care of nationals, missionary assistance be reduced, and more missionaries and money directed to places where the church is growing or seeking to grow.

What is proposed is no armchair theory. It is eminently feasible now in every great division of our field. We must expect great things from God and dare great things for God. The day of march has come.

UNITED CHURCH WOMEN — SEVENTH NATIONAL ASSEMBLY

Cleveland, Ohio, November 7-10, 1955

A SYMPOSIUM BY UNITED PRESBYTERIAN WOMEN IN ATTENDANCE

THE 7th Assembly of United Church Women received wide publicity before, during and following the meeting in Cleveland, by the daily and weekly secular press, radio, television and religious periodicals. The attendance of 3,000 women would add much "word-of-mouth" communication to family and friends.

The program was interesting and diversified, with opportunity for many noted participants—and also for the plain, every-day type of woman—through the media of scheduled addresses, discussions and panels, and from-the-floor remarks. The opinions and convictions of all were given eager attention. Of particular interest were the beyond-the-U.S.A. delegates and visitors in colorful costumes, speaking in easily-understood English.

Mrs. James D. Wyker, of Ohio, efficient, gracious presiding officer of the 7th Assembly, and her successor, Mrs. Theodore O. Wedel, Washington, D.C.

A wonderful display of religious and missionary literature from various departments of the NCC and other sources circumscribed the seating arrangement on the first floor of Cleveland's big Civic Auditorium. Several authors were present to autograph their books.

What a privilege to meet friends of yesteryear and to make new friends! There was the Christian uniting bond, regardless of denomination. However, because United Presbyterians have the added uniting bond of studying about, working and praying for the same mission areas, meeting them was a particular joy. There was no way to determine how many were present. Through the thoughtfulness of Mrs. A. K. Stewart and Mrs. J. H. Wood, of Pittsburgh, some UP's had lunch together one day. There the editor of *Missionary Horizons* had her golden opportunity to invite each one to write her impressions of the Assembly. All but a few responded with enthusiastic messages. Although the editor's press badge admitted her to the press room where great stacks of printed messages and press releases Were placed daily in her wire basket, it seems timely to hold much of this material for further usefulness, and give you now this symposium:

THE VALUE OF THE CLEVELAND ASSEMBLY OF U.C.W.

HIGH on the list of many values which might be mentioned was the stimulating experience of meeting and talking with women of other denominations than one's own, about their plans, problems and hopes—a surprising number of which we have in common. The result is a steady development in growth toward a more mature Christian understanding.

We shall not soon forget friendships developed during those days. The intimate exchange of ideas, opinions and experiences with our overseas guests—seeking the truths in Christ, together—will remain long in our memories and conversations one with another.

The thrill of sharing with them in the study of Ephesians each morning under the able leadership of Dr. Rachel Henderlite was one of the valuable highlights. With members of the younger churches overseas by our side, horizons were expanded and "the glory of the Church" was seen and felt as perhaps not before for many of us.

We saw a worthy demonstration of the high purpose around which United Church Women build their working program. Their purpose: To unite church women in their allegiance to their Lord and Saviour, Jesus Christ, through a program looking toward their integration in the total life and work of the church and to the building of a world Christian community.

In a real sense this Assembly was a pilgrimage, and the key word, "together."

Mrs. E. G. Hibbs, Wooster, Ohio, U.P. Church

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A GOOD BEGINNING

The women of Chicago and suburban areas had pleasant fellowship aboard the "Special" train to Cleveland.

On Monday afternoon we enjoyed the Tea for Assembly registrants in the Trinity Episcopal cathedral, particularly the assignment to take Miss Mangat Rai, Principal of Kinnaird College for Women, Lahore, Pakistan, to the Tea.

Monday evening's opening session of the Assembly had for its theme, "Glory in the Church." Lovely music, led by Mrs. Rosa Page Welch, was an inspirational feature.

There were greetings from the President of the United Church Women of Ohio, from the President of UCW of Cleveland, from Rev. Roy G. Ross, Executive Secretary of NCC, fraternal delegates and overseas guests in colorful costumes who graced the platform, and even a message from President Eisenhower, wired from Denver. This opening evening was a splendid foretaste of the good things that followed in the three days ahead.

The highlight of the evening was the address, "Thine Is the Glory" by Mrs. James D. Wyker, President of United Church Women, and herself an ordained minister. Unforgettable thoughts from her message included, "When the church loses sight of people and their needs it begins to die . . . Women are a vital part of the new revolution in the worldwide cooperative church movement . . . The day of the white man's domination is over, and women around the world are also demanding freedom for themselves. Now that men and women are learning to read and write and

ROSA PAGE WELCH, Chicago, Ill.
Mrs. Welch led the singing in an unforgettable way, and faith in Him who's "got the Whole World in His Hands."

to use their minds, they are learning that no group should be slaves to another . . . The glory of the church is that through the years when nations have been at war with one another, killing and hating, the church has maintained an unbroken fellowship."

Mrs. J. A. Mears, President of Proviso Council of UCW

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MISSION WORK NOT IN VAIN

THE missionary effort in our American churches should be greatly strengthened by contact with the Christians who came from foreign countries. They depict concrete results of spreading the Gospel of Jesus Christ. A few examples—

The African lady who brought the love gift from her colony for Connecticut flood relief; the doctor from India working in one of the largest medical centers in that country, continuing a work started by an American doctor who trained fifteen untouchable girls to be nurses; Mrs. Jorge Quismundo, missionary from the Philippines to Indonesia, who from a beautiful home life, takes Christ into her work and community, with an earnestness manifest in the Christianity that shone from her face as she spoke and surged through that great audience.

All the missionaries we have sent, the money and prayers, have not been in vain. May we do more.

Mrs. C. E. Rogers, Westminster U.P. Church, Des Moines, Ia.

BEHIND-THE-SCENES EXPERIENCES

I AM really embarrassed to be writing a "behind-the-scenes" letter on the National Assembly of United Church Women. My own part in it was so small it was negligible. It just happens that my good friend, Mrs. Hobart Brown, is the National Radio Chairman. During the week nineteen radio and TV shows used Assembly guests. It was my work to help take them back and forth from Convention hall to the various radio and TV stations.

The opportunity of getting acquainted with outstanding personalities like Josefina Phodaca, was a privilege and pleasure. Josefina is an attorney from the Philippines and was a member of the United Church Women's Fellowship Team. She is a tiny bundle of dynamite that really taps "the Power within." Akron and Alliance church women had the pleasure of having her for World Community Day on Friday before the Assembly opened. The radio and TV stations loved her—several programs used her a second time.

It took eight people almost all afternoon Thursday to prepare the sacraments for the closing communion service. Ordained Cleveland ministers and elders, including women ordained as elders in their home churches served communion to the 3000 delegates. The service was a thrilling close to a wonderful week. It took the "behind scenes" workers nearly two hours to clean the trays afterwards.

For Akron women the thrill was not over. The two delightful Indonesian women, Mrs. Istanti Iskandar and Mrs. Gouw Masengi were our guests the week following Assembly. (I took them to the fall Youth Rally of Cleveland Presbytery.) In fact, we kept them on the run the entire week. They learned much from us; but we profited even more from their visit.

Mrs. E. T. Holmquist, Akron, Ohio

Mrs. Charles W. Olson (left) greeting the three of the four members of the United Church Women's Fellowship Team who attended the Assembly: Mrs. James D. Wyker, President of UCW; Mrs. Helen D. Baker, Editor of "The Church Woman"; and Josefina Phodaca, Attorney in Manila, The Philippines.

Panel of Overseas Guests, nine of whom represent Asian Union Christian colleges partially supported by World Day of Prayer funds. (L. to R.: Dr. Liza Chacko, on staff of Vellore Christian Medical College, India; Miss Teruko Komyo, dean of students in Women's Christian College, Tokyo, told of widespread unemployment among the educated in Japan, and said that 3% of Japan's total population is Protestant Christian; Dr. Lajwanti Bhanot, practicing physician and dean of students in Ludhiana Christian Medical College in the Punjab; Miss Doris M. Wilson, head of the education department, Isabella Thoburn College, Lucknow, India; Miss Priobala Mangat-Rai, Principal of Kinnaird College for Women, Lahore, Pakistan; Miss Tane Takahashi, Librarian, Japan International Christian University in Tokyo; Mrs. Julieta Z. De Lopez—Hollis, Editor of "Antorcha Missioneta" mission publication of Mexico; Miss Margaret Stokes, teacher St. Christopher's Training College, Madras, India; Miss Unsook Saw, dean of students Ewha Women's Univ., Seoul, Korea; Miss Renuka Mukerji, principal-elect of Madras Women's College, India; Miss Leila Anderson, New York, assistant general secretary, of the National Council, and chairman of the panel.

THE SENSE OF UNITY

MY most lasting impression of the 7th National Assembly of United Church Women will be, I believe, the sense of unity I felt there.

Undoubtedly there were many fine, inspiring addresses. And no woman could go from that Assembly without a better understanding—politically, socially, economically, and religiously, of the world she lives in. But, to me, that feeling of unitedness superceded all the rest.

As I sat in the balcony and looked down on that sea of faces—many of them white faces, but many others of a darker hue, and realized that no one cared at all what color we were or to what race or church denomination we belonged; as I saw them singing together, praying together, listening together and finally taking communion together, it came to me more clearly than ever before, what a wonderful thing is Christian fellowship.

As we visited in our hotels with some of the 47 delegates from far parts of the world: Mrs. Sembeguya, the doctor's wife from Uganda; Josefina Phodaca, that learned lawyer from the Philippines; sweet little Mrs. Quismunda from her work in Indonesia, and many others, I thought what truly remarkable women they are, and that if their homelands could produce such highly intellectual, beautiful characters as they are, certainly, given the opportunity, they could produce many more just as fine. This thought makes me feel less boastful of being an American and more boastful of being a Christian.

Everywhere was friendliness—the lady from Cleveland who took us on a tour of the city simply because she had overheard us express a wish to see the city; the understanding way in which even differences of opinion were expressed in business meetings.

Surely it was the Ecumenical Church at work. We knew we were all children of the same Father and that His power was at work "within us, among us, and through us."

Mrs. John W. Fisk. 1st U. P. Church, Waterloo, Iowa, and President of Waterloo Council of CW.

WORLD DAY OF PRAYER

PRAYER is communication with God. As religious people, we love Him with all our hearts, all our souls, and all our minds. It is the most ennobling experience we can have.

Such deep praying must be done in complete forgetfulness of self, which usually means it must be done alone. Group prayers, eloquent prayers, and formalized petitions can be of great value, but only as they make each of us conscious of the union of our souls with God.

On the World Day of Prayer millions of people all over the earth will publicly demonstrate their faith by joining in thoughts directed toward God. This is not confined to one church, one sect, or even to one religion, but all who love God are invited to join. It is inspiring to think of the human differences thus transcended, even if only for one day, in a united love.

If we would get the greatest benefit from this day, we should return home from the public meetings and pray, deeply and alone, to the Author of our being, for peace and love on earth as they are in Heaven.

Women who are planning local programs for World Day of Prayer on February 17, 1956 were pleased to attend a workshop for them at the 7th Assembly of United Church Women in Cleveland, Ohio.

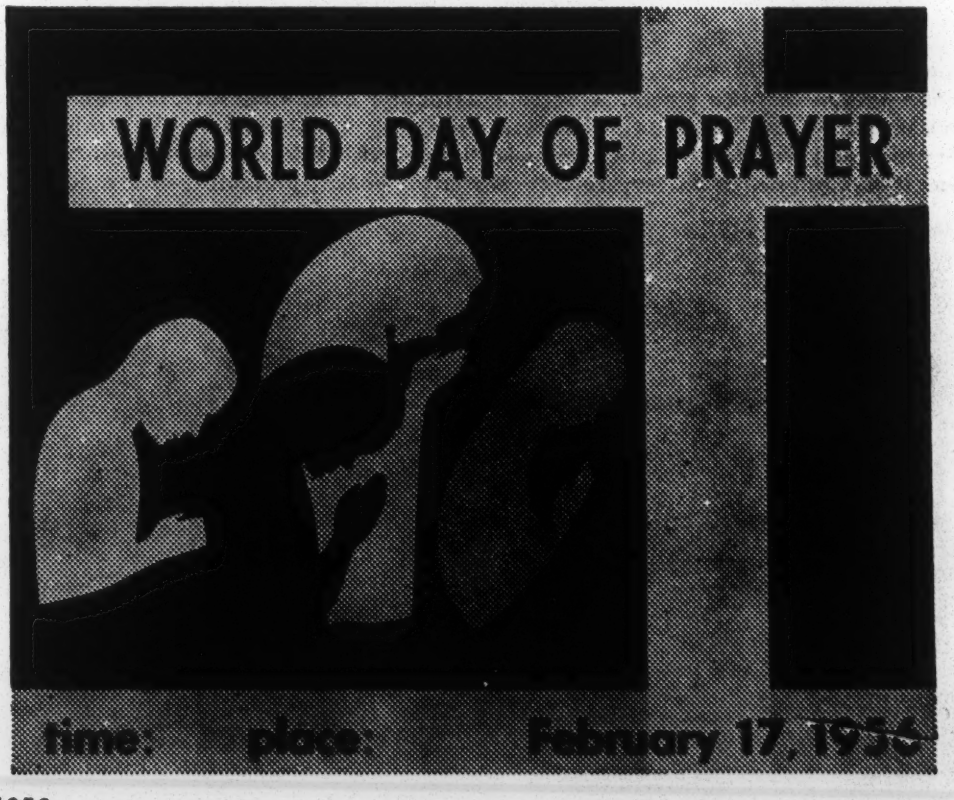
As we plan for the one program it is interesting to know that the Advisory Committee is planning years ahead. The 1957 service has been written by Mrs. Serena Vassady who has escaped from behind the iron curtain in Austria; in 1958 the program will probably come from Australia; from the Near East in 1959 and from Canada in 1960. 1961 will be the 75th anniversary and plans are underway to make that program one of special significance.

The emphasis of the Day should be placed on prayer—prayer uniting people all over the world in those twenty-four hours, but the offerings play a very important part, too.

It is hoped the offerings will reach half a million dollars in the United States this year. In this country the offerings, through the Divisions of Foreign and Home Missions of the National Council of Churches, after the cost of promotion and extensions have been met, are allocated for interdenominational mission work.

As we met and talked with the 47 overseas guests at the Assembly we began to understand the work done by those offerings. Ten of the overseas guests were brought to this country through the World Day of Prayer offerings. As they spend two months in this country they will learn much about our work and we will gain a better understanding of their problems and work.

A mobile unit to be sent to the National Christian Council of Kenya in Africa was on display at the Assembly. It is for use in the Mau Mau country. The truck was equipped with loud speakers, records of hymns, tape recorders and so forth, and



was purchased with money given on World Day of Prayer.

Part of the money is used for scholarships in colleges training women for Christian leadership in India, Pakistan, Japan, Korea and parts of Africa. Some teachers from these schools attended the Assembly.

The portion used for Home Missions goes to aid the Indians both on and off reservations, the agricultural migrants, and low-income farm families.

All will want a share in this inspirational and beneficial program.

Mrs. F. C. Bond, Milwaukee, Wis.

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SOME COMPARISONS

THE National Assembly of United Church Women in Atlantic City two years ago was the first one that I attended, and so it was perhaps more thrilling and seemed to be a much larger group. In fact, about a third more women were registered there than at the Cleveland Assmbly.

President Eisenhower spoke at the Atlantic City Assembly. The meetings rather centered around this event, and the emphasis of speakers seemed particularly on national problems. In Cleveland the emphasis on Christianity around the world, as attention centered on our many important overseas guests. It was a great privilege to see and hear these influential women of other countries.

Both assemblies were concluded with communion services, the Cleveland meeting having a particularly beautiful background in the lovely, unusual communion table, set with large symbols of bread and wine, and the ministry of a fine choir. The service was conducted jointly by Dr. Eugene Carson Blake, president of the National Council of Churches, and the retiring president of the United Church Women, Reverend Mrs. James D. Wyker. Men and women, ordained ministers or elders of their own denominations, served communion. The meditation by Rev. Blake on the foibles of good people was appropriate for this large gathering of church leaders from all over the nation.

I am eagerly looking forward to the next national assembly three years hence.

Mrs. J. H. Wood, Brookline Blvd. U. P. Church, Pittsburgh, Pa.

* * *

BIBLE STUDY

MANY of us thought we had studied *Ephesians* at home, but the inspiring days of Bible study with Dr. Rachel Henderlite opened for us a new door.

Mrs. Wyker called *Ephesians* the ecumenical book of the Bible. As our study progressed we came to a better understanding of our duty to God, man, and the church; conscious that we must wrap ourselves in all three if we are to obtain what Dr. Henderlite calls a "mystic rhapsody" with God. We learned the necessity of praying for wisdom, humility and strength, yielding ourselves to Him, and so feeling His power within us that we may come to know the magnitude of His plan for the world, our place in His plan and the knowledge that

"His service is the golden cord
Close binding all mankind."

Mrs. D. L. Laviolette, Littlefield Blvd. U.P. Church, Detroit, Mich.

Mrs. Stuart Sinclair, Massachusetts national Day of Prayer chairman presenting the keys of a new station wagon to Miss Hazel Anderson, associate executive secretary of the Foreign Mission Division of NCC. This audio-visual mobile unit purchased from World Day of Prayer offerings was dedicated for Christian ministry among the Kikuyus victimized by the Mau Maus in Kenya. It is equipped with the worship material, books, projector, and medical supplies.

Europe Travelogue

GLIMPSES AND GLANCES

By MRS. JOHN McKELVIE, Pittsburgh, Pa.

SUDDENLY, it seemed to me, I had left my arm-chair traveling for a real trip that took me away from home for three and one-half months and into ten countries. I was feeling like Alice in Wonderland when I embarked on the *Queen Elizabeth* for a five-day passage across the Atlantic. This was a revolutionary change for me, and before I returned to the States, I witnessed by quick glances and great gulps the changes taking place.

Please remember that the observations and evaluations are by a friendly American who went with eyes open to see all possible and to hear what the people were thinking.

The beauty of the flowers that decorated cities, even the business houses, cottages, chalets, and villages, in window boxes, on light poles and in the gardens, will always be a lasting memory. All this gaiety in colors, breath-taking in unexpected places, gave me a feeling that it reflected longings for the higher things of life after years of drabness during wars.

May is an ideal time to visit Norway. The apple trees are sketching pink-and-white pictures on the green hillsides and valleys, the waterfalls send fantastic sprays down the mountain side; the snow-capped mountains beckon the skier; and the heavenly blue of the fjords beg one to linger and drink in their charm. The little churches in the fishing villages remain the same and are attended by the faithful. In the Land of the Midnight Sun, with hours of daylight, where there seemed to be no real darkness, I had time to think of viking ships, of the courageous people, and their faith in the future.

In each country visited, with its own type of scenery and different customs, I noticed there was haste in remodeling hotels, and everything was being made attractive for the tourists. Never shall I forget the miles of apartments, double houses and rows of houses, quite drab for lack of color. Most of the rubble from bombing has been cleared away, yet practically everywhere there were always a few reminders of the cruel past.

In visiting the countries, the tour of the cities always included the old and famous churches. In Stockholm, I attended a very ancient church, which was noted for its beauty of architecture, its unusual paintings, its sanctuary seating about a thousand. Hearing the minister preach in Swedish, not a word of which I understood, I knew by his enthusiasm that he was preaching the gospel. How many in attendence? About twenty-five people.

In Copenhagen, Denmark, our guide said, "We are a Lutheran country, but I am afraid we are neglecting the church."

The church service on Sabbath morning in Interlocken, Switzerland, was filled, the message a stirring one, and people attentive. As I sat in this pretty little church, I thought of the great reformers—John Calvin, John Knox, Martin Luther and others. Later, in Geneva, I stood before the statues, carved out of stone in bold relief, of these men of convictions, and with emotion gave thanks for what they had done for Christianity.

As a contrast to the churches I had been attending, one Sabbath morning in Voldam, Holland, a picturesque fishing village which has been over-commercialized, I watched with amazement a thousand people pouring out of the church after the first Mass; and I went into

the church and saw it filled again with the same number.

With this background of the Lutheran countries, I traveled to Scotland and there began to piece together, with the help of my relatives steeped in the history of their country, the great ecclesiastical history of their land. How thrilling to relive this history! To hear the story of the deep convictions of outstanding Christian leaders, to hear again the arguments of John Knox with Mary, Queen of Scots, and to visit churches where the gospel today is preached with vigor, was to witness the changes in a revolutionary world!

Scotland moved me because of the desire I had to meet Mr. McKelvie's relatives, whom I had never seen. I had always admired the rugged Scotsman, and I found in my cousin John with twinkling eyes and winning smile, a truly typical Christian Scotsman, staunch in his beliefs, faithful to his church and loved by his fellowmen. His wife, Annie, is a quaint soul, reflecting daily her love for Christ. Three boys came to bless this home: two are ministers and one is with the Co-ops in England. You might be interested to know that the work of these ministers is done by bicycle — one having a church with a membership of 700 and the other, over 220 — perhaps a change of transportation would be revolutionary.

I am mentioning this family to show what an opportunity I had to visit churches, historical and ecclesiastical spots and to go by boat, bus and car for miles and miles in Scotland and England.

This was a record year for weather, sunshine for days, lack of mists and short corn, oats in our country, because of lack of rain. In Scotland more prosperous than it has been for years, one sensed a spirit of gaiety; everybody seemed to be on holiday. The pleasure boats on the Clyde were crowded. The people love the beauties of their country and their pleasures are much simpler than ours in the States.

It was delightful to find observance of the Sabbath Day in many of the seaside resorts. At Oban, a town of beauty and charm, the iron gates were closed to business houses, the all-day excursions to Iona and other places were announced. The church was filled with reverent people. As you know, great respect is given *The Book.* The beadle brings it in and places it on the pulpit; then escorts the minister to his place. There is no chattering coming in or going out of the church.

Hundreds of people, aside from the tourists, were visiting cathedrals, David Livingstone's birthplace, one of the finest in the way of exhibits, and his life story told by figures, pictures and letters; John Knox's home, churches where he preached, where he was imprisoned, etc. Over and over the story and struggle of Christianity is being told to young and old alike. It is amazing how many take an all-day trip by water to the Island of Iona—it is really a religious pilgrimage—to visit this floating jewel of an island; to walk along paths which St. Columba from Ireland had used, when he started a revival of Christianity in Scotland. To listen to the waves gently touching the shores is reminiscent of the voice of St. Columba re-echoing the gospel message. Walking through a row of graves of ancient kings, brings years of struggle back into memory. To watch for a few moments, ministers and laymen working to rebuild this old, old Abbey, is to see a revolutionary change. The Duke of Argyle presented the ruins to the Church of Scotland. To know that hundreds of people visit this island during the summer months is heart-warming. One feels there is a longing for the spiritual things of life. The people are grateful for the preaching of the gospel by courageous men and women who have carried on God's work.

John Knox' Pulpit

However, in speaking before a congregation one Sabbath evening in a Baptist church, I noticed the absence of young people. This is a real concern of the ministers and leaders. The wars have written a sad chapter in the lives of youth, and we must have an understanding heart to realize what has been done to this generation. One must have faith in the future and be much in prayer.

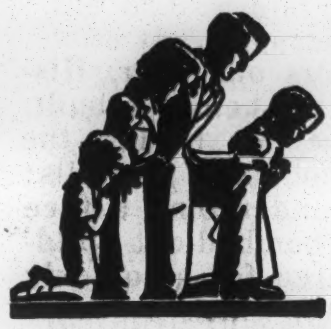
In England I spoke to a group of young women who felt a change from three o'clock in the afternoon would be good in the time of Sabbath School for children. There are no adult Bible classes. They asked me, "How do you do it?" I explained that in many churches, Sabbath School was for the entire family. They liked the idea, but what about the Englishman's roast beef dinner? Even in this revolutionary world changes come slowly.

Yes, changes, changes! Feverish work was being done to restore cathedrals—Canterbury alone had over 80,000 visitors one year. Historical places are being rebuilt. Westminster Abbey is having the dust of ages washed from its walls; even Big Ben is undergoing a face cleaning, and all bombed-out buildings are being cared for as quickly as possible. Estates, which we call a new plan of lots, are spinging up, and practically everything is back on the market to buy. A zest and urgent eagerness motivates the people to meet the demands of the changing world with a resolve that never again shall their countries be exposed by war to destruction of cities, loss of youth, or a lowering of morale. For the first time in years the people can really go about their daily living with a feeling of freedom and security.

Material changes, yes. Physical changes are being met, yes. All through the countries, there is the rebuilding and restoring of ancient landmarks, in which the people take great pride, and the building of roads, great electro power stations which will bring changes in living to hundreds of people. Do they want these changes? Yes. What about the church? Changes for the better, yes! The ministers and leaders are vigorously carrying on the difficult work. To undo what the war has done to this generation is a tremendous task. The radiant spirit of the ministers reflects faith in the future and buoys up the spirits of the discouraged.

Along with the spirit of the people to rebuild and restore, there is, I hope, a desire and a longing that the fire of Christianity will again burn in the hearts of a loyal and longing people.

Henry Van Dyke has said, "The glory of the present is to make the future free." In the words of Christ, "I have come that ye might have life." If only Christ could find a place in everyone's heart, a joyful world would be the result of a spiritual revolutionary change!



O Come and

"CHALLENG

PETER AND OUR RE

By MRS. WALLACE RO

WORSHIP CENTER: Drape net (volley ball net) against the wall. Place a world globe in front of it. Across the net put inscription, "Fishers of Men."

SCRIPTURE: Matt. 4:18-20; John 21:1-19; Acts 4:6,7,19-21; 10:9-20.

SING: #216 S.C.W. verses 1,2, and 3. "Who Is on the Lord's Side?"

PRAYER: Close worship time with sentence prayers.

Praise: for inspiration of Peter,
for revolutions that help humanity,
for the help we receive as we meet our personal revolutions.

Petition: for insight into today's problems,
for faithfulness to our God,
for the influence of the Church.

History records many revolutions of economic, political, social and ideological significance. Our own experience proves that history repeats itself. Webster defines a revolution as a "total or radical change" or as a "progressive motion about a center."

"Jesus Christ, the same yesterday, today, and forever" is *The Revolutionist*. He invades every area; He creates change; He is the center of progression. No man meeting Him can remain the same.

Simon met the Master and became an ascending man. In spite of his intensely human faults he progressed. Rash temper, impulsive emotional reactions, and much self-confidence were bitterly repented. His excellences became stepping stones to greater attainments. Peter's great loving heart made his zeal unlimited. Jesus gave to him the name "Rock" understanding it was indicative of his real character.

Peter's private revolutions were many of "radical change" until they merged into "progressive motion about the center"—Jesus and His Body—the Savior and His Church!

Peter—Following Him to become a fisher of men—

. . . growing in faith through daily companionship until he could perceive in part the revelation of the Father, and speak, "Thou art the Christ, the Son of the living God";

. . . overcoming by sincere repentance the sin of denial until he was restored to "Feed my sheep";

. . . receiving the Holy Ghost and so speaking that the "church multiplied exceedingly" and miracles were done;

. . . denying the hierarchy because "We cannot do anything else but speak the things we have seen and heard";

. . . responding to the heavenly vision with belief "that God is no re-

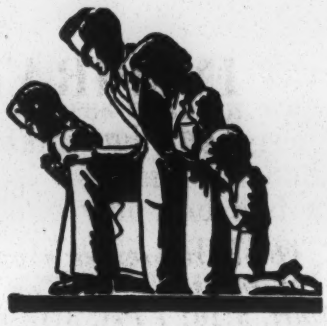
Pet

Us Worship

CCEPTED"

UTIONARY WORLD

Angeles, California



specter of persons" and so welcoming into the fellowship of the church, Gentiles;

. . . and then he who had been first so many times, the acknowledged leader for so long, in beautiful humility, took a subordinate position. He was willing to follow-up the teachings of Paul and others in order to strengthen the Faith wherever and however, he could.

Yes, Peter knew revolutions but through each one he held fast to faith in his Savior. His virtues and faults, stemming from the common root of enthusiasm, needed the guidance of Grace. How comforting Peter in his humanness is to us all as we press on our upward way. His experiences, plumbing depths and soaring heavenward, teach us that life fluctuates. His writings warn, comfort, and inspire confident hope. His ascending growth, in spite of backward falls, give courage to try again, for Peter's Christ and ours, is able to save unto the uttermost.

Now, as you and I stand in today's arena of life, will our axis be Christ? Will we judge world problems by His standards? Will love from and for Him open our eyes, ears, and minds to humanity's hungers, and compel us to do His will? Will we evaluate different trends by His values? Will we faithfully uphold our Soldiers of the Cross? Will we accept the responsibilities of "Follow Me?"

"Follow Me, the Master said,
We will follow Jesus:
By His Word and Spirit led
We will follow Jesus."
—#213 S.C.W.

For further information:

Public Library:

Encyclopedia, Bible Dictionary (Westminster)

Bible Handbook—Halley.

Minister's Library:

Greatest Men of Bible—Macartney.

Who's Who in the Bible—Frank Mead.

DO YOU KNOW PETER?

1. Who introduced Peter to Jesus?
2. What was Peter's profession? Did he continue it after meeting Jesus?
3. Trace steps in Peter's failing, trying again, until he became "Rock Man."
4. Cite instances of Peter's "revolutionary trends" in courage; evangelism; leadership.
5. How has Peter's "Great Confession" influenced *you?*
6. What vision gave him a revolutionary race attitude?
7. Wherein lies the power of his Pentecost sermon?
8. Did Peter's wife go with him on preaching tours?
9. Were Peter's methods similar, or different from, strategy cited, pp. 276-278?
10. What "Peter footprints" are in N.T. writings?
11. How explain Peter's denial of Christ?
12. *Why* do *we* ever doubt, deny or forsake Christ?

INSPIRATION FOR TODAY'S WITNESS

The World Wide Witness Outlives Tribulation and Persecution

By MRS. CHARLES HUSSEY, Philadelphia, Pa.

(*Bible references suggested for study*: *Matt.* 24:6-10; II *Cor.* 8:1-4; *Isa.* 43:1-3; *Matt.* 5:10; *I Pet.* 3:13-17.)

"WHEN thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

The Apostle Paul commends the Macedonian churches, Thessalonica, Philippi, and Beraea, that had suffered much from persecution, for the abundance of their joy and liberality. This is a great part of the Christian witness, to be filled with joy in the midst of affliction, and to be liberal out of poverty.

How Paul himself grew, both in character and influence, through tribulation and persecution! At the beginning, he was so distrusted by the Christian community that, had it not been for the good offices of Barnabas, he would have had no opportunity, but before he died he had laid the foundations of the churches across the empire. Few men in history have earned by a life of hardship as much right as he had to speak and be listened to. Stoned as a felon, shipwrecked three times, hated as a heretic, imprisoned as a malefactor, and goaded by a "thorn in his side," he had passed through the deep waters of tribulation and persecution. Through it all, his faith brought victory, and his witness remained triumphant.

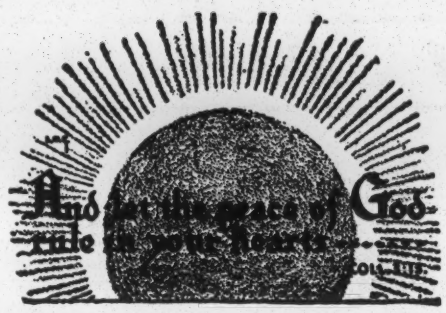
The need of the present time is such faith, such victory, for today's witness. Do we have the confident faith that our God, in whom are infinite resources and power, will never let us down? Do we go through each day carrying on our duties with the confidence that nothing is going to happen to us which will be more than we can meet with God's help? That kind of faith grows and flourishes only if we frequently meditate upon God's Word, seek His guidance through prayer, and offer ourselves to Him in service.

The secret of glad, victorious living on your part and mine is in the trusting heart. Every day is a good day, for it is God's day of golden opportunity. Whatever befalls those who love Him is best for them. His will is love. His service is perfect freedom. His purpose is wise and kind, and as our faith in Him grows firmer and our trust more sure, our souls breathe a calm no circumstance can mar.

It is just this measure of confidence in the goodness and greatness of God which you and I need for all practical purposes of living. To trust God, no matter what happens, that is what faith alone teaches us. The experiences of life may be hard and harrowing, inscrutable and irreconcilable, but we grow by what seems to thwart us. Our trust in God is not a talisman that renders us exempt from the ills and trouble and grief that humans are heir to. Trust in God, love of God, a life of spiritual devotion—these do not make us immune to trouble, but they bring God's help and grace in time of need.

We Christians have extra resources. We are not totally dependent on the things the world can provide us. When we are sick we have medicine and all the skill of surgical care, *plus* the power of prayer. When we are trying to make up our minds as to a decision that is difficult, we have all the amazing faculty of our own brain, *plus* the wisdom of God. And when we are in trouble, we have all the defenses that we, as human beings, can erect for ourselves, *plus* the invincible defenses of God.

Mrs. Hussey's second Quiet Hour message at the 1955 WGMS Convention.



Do we want courage, abiding energy, power adequate for our tasks? We may have it, if we will trust and obey, talk with God and walk with Him, and work with Him, committing ourselves to Him in the confidence that in this uncertain world we can depend upon God and He will see us through. To believe thus that God will take care of us means something much deeper than that we will be saved from tribulation and persecution. His enemies may stone him to death, but God will take care of Stephen. He may languish twelve years in prison, but God will take care of John Bunyan. An assassin may strike him down, but God will take care of Abraham Lincoln. He may die on a cross, but God will take care of Jesus.

When we think of the noble army of martyrs who through fire and blood and suffering proved their loyalty to Christ, let us remember that the more trouble they were in, the more faith they found to meet it. That is the mark of all great believers. The more of God they need, the more they found; the harder the difficulties that faced them, the deeper was their trust in God.

At the hour of His departure, the Lord Jesus Christ committed to His disciples the carrying out of His purposes and the world-wide spread of His Gospel. A mere handful of men, facing tribulation and persecution, had the future of Christianity in their hands. If they had failed to be His witnesses, Christ's work would have failed. All that He stooped from heaven for, suffered in the garden for, died on the cross for, would have been for naught. They were to tell the story of His life and love. The method of their witness-bearing was a personal testimony to the great facts of the Gospel by men who had been born again and who had had a definite and transfiguring experience of the forgiving and saving grace of Christ.

When it is the good pleasure of God to reveal His Son in us, there is given to us enthusiasm, passion and power, even in the midst of tribulation or revolution or persecution. Then we are eager to speak a word for Him, as Paul was, for Paul's missionary ardor sprang from his experience.

✝

LORD, I HAVE SHUT THE DOOR

Lord, I have shut the door;
  Speak now the word
Which in the din and throng
  Could not be heard;
Hushed now my inner heart,
  Whisper Thy will
While I have come apart,
  While all is still.

Lord, I have shut the door,
  Here do I bow;
Speak, for my soul attent
  Turns to Thee now.
Rebuke Thou what is vain,
  Counsel my soul,
Thy holy will reveal,
  My will control.

In this blest quietness
  Clamorings cease;
Here in Thy presence
  Dwells infinite peace;
Yonder the strife and cry,
  Yonder the sin;
Lord, I have shut the door,
  Thou art within!

Lord, I have shut the door,
  Strengthen my heart;
Yonder awaits the task—
  I share a part.
Only through grace bestowed
  May I be true;
Here, while alone with Thee,
  My strength renew.

William M. Runyan

NEWS FROM AFAR

Pakistan and India

MRS. CHARLES A. STEWART, Associate Editor, Gujranwala, Pakistan

FLOODS

Do you ever take time to sit down and count your blessings? Try it, and it will surprise you what the Lord has done for you.

With Dr. and Mrs. O. A. Brown I have been out in one of the flood-stricken areas of our Mission. As we expected to be stopping some where in a tent, I went along as housekeeper and general helper. But, as it happened, when we reached Badomali Rev. Nazir Alam said he would reach the surrounding villages from the Mission compound, so we spread out our bedding rolls in the ladies' bungalow. Flood waters had stood three feet deep in it and the mud had been scraped from the floors just the day before we arrived.

Shakuntala was busy trying to bring order out of the mess her own house was in, with many of the drawers containing clothes, books and papers still tight shut and full of water, but she insisted that we were to have our meals with them. This left me free to go with the team to the villages where inoculations and medicines for fever, dysentery and other ailments were given to all who would take then. I could at least scrub arms and put pressure on women and children to step up. We went both on foot and on horseback, visiting some times four villages a day and getting back after dark, by moonlight.

The waters did not rise gradually, as usual, giving people warning to seek higher ground and save themselves and their possessions, but it was like a wall of water rushing with a force that swept everything before it. Mud houses in low lying areas soon melted and the beams and wood work floated away. Animals, too, were carried off, for even the water buffalo cannot swim indefinitely.

When houses collapsed the inmates climbed on the debris and sat or stood waist deep in water with no food for three days. Our nights are cool at this season. Some climbed into trees but not all were able to cling for so long and eventually dropped into the waters below. From one small village nineteen were lost as they attempted to reach a nearby village which was on higher ground. In another place only about 29 out of 108 escaped. It was days before the water receded sufficiently for news to get out or help to get in.

I wished for a camera, but a mud pile would not make a good picture, nor would it tell a story unless one knew that it represented the remains of homes of people like ourselves who live and love and work and hold life dear.

Everywhere the mud walls were rising again, some almost ready for the roof for which they might have to wait some time. It made us shudder to see so many without bedding as well as no roof over their heads. In one place where some had been able to save roof timbers, they decided to share with others so that each family might have one room covered. We heard no complaining or bemoaning their fate—just thankfulness that their lives had been spared.

It is estimated that about 2,100 families of Christians alone in our Mission area, have lost everything. According to our standards that "everything" is very little, but it was home to them. The Pakistan army

This vivid on-the-spot account of the recent destructive floods will be of great interest to all. Mrs. Charles A. Stewart has been appointed by the Pakistan Mission to be Associate Editor, inasmuch as Mrs. John D. Harkness is coming home on furlough. Our thanks to Mrs. Harkness for her splendid, faithful work, and our welcome to Mrs. Stewart.—Editor.

A typical mud village of Pakistan, such as those that were swept away by the floods.

rendered splendid service in air-dropping prepared food to marooned spots and in reaching others by boat, but it could not reach all who needed it. It took some days for the waters to recede sufficiently for people to wade out with news of conditions in isolated places.

Sialkot is our relief center and as fast as a load of supplies is ready it is taken there for distribution by the J. C. Alters. Dr. Hunsberger and Josephine White are reaching thousands with their medical aid. America has responded generously with medicines and the Government has given from its store. The resilience of these people is amazing.

Jeannette H. Stewart

The North Sudan

MRS. LEANDER FINLEY, Associate Editor, Omdurman, The Sudan

NOTHING INTERFERES

Mischievous boys laughing noisily grabbed at the pole of the open-air trolley, as it rattled down the street. Shopkeepers bargained loudly with patrons in their tiny shops. Bicycles, cars and pedestrians hurried impatiently across the busy intersection. Eager merchants squatted on the dusty sidewalk, selling supper. The time was sundown. In plain view on the wide pavement of the most prominent corner, sixteen men bowed in unison for the twilight prayer. Oblivious of countless possible distractions, they repeated their intercession with undiverted concentration. This was no special occasion. This was just one of the five periods of prayer observed daily by Muslims.

These men were not alone in their observance of the hour of prayer. Nearby along every street and alley other men retreated from the noisy atmosphere of the busy city to the quietude of holy prayer. On their well-worn prayer mats, they systematically performed their ablutions and turned their faces solemnly toward Mecca. Inside the open gate of the small neighborhood mosque another company of male worshippers knelt touching their heads reverently to the ground in veneration of Allah. At the same time behind walls scores of other men and women were answering the call to prayer, on the lips of all, the awesome refrain: "God the Dominant, God most great."

This scene so common here stirred us to sober examination of our Christian prayer practice. We asked ourselves, "What would happen if Christians were as faithful as these?" Muslims leave their business to pray. Is prayer more important than work to us? The Muslim prayer ritual consumes at least one hour daily. What a difference it would make to the work of Christian missions in a land like this if every Christian at home would spend an hour a day in intercessory prayer! We came away asking the Holy Spirit to make us more faithful to our hours with God. Will you do the same? Our Lord "continued all night in prayer to God" (Luke 6:12) Let us likewise "watch unto prayer" (I Peter 4:7).

Paul & Winifred Hostetter

Omdurman, The Sudan

President's Page

WALKING WITH CHRIST

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith." Col. 2:6,7.

What does walking with Christ mean to you? It should mean discipleship, which is the result of true conversion. When we humbled ourselves and admitted our sin in the light of Calvary's Sacrifice for sin.

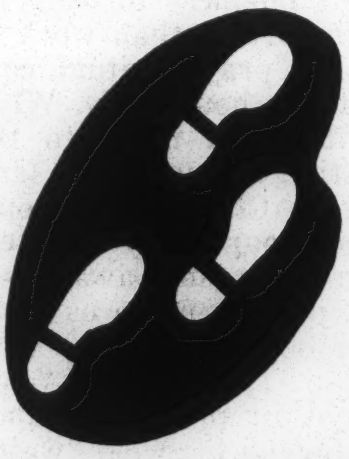
It should mean discipline, that we might bring honor to His name. He wants to teach and train us, to soften and sweeten us, to strengthen and steady us, that we may show forth the excellencies of Him who told us, "Learn of Me; for I am meek and lowly of heart: and ye shall find rest unto your soul." Matt. 11:29.

It should have a cost. Our Lord's words search deeply into the depth of our souls, as He says: "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me." Matt. 10:37.

Can we say with Paul "I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord?"

We are to make Our Lord Jesus supreme, permanent and pre-eminent in our heart, so that no person nor anything shares that place in our life.

Our Lord does not desire that we take our walk with Him lightly. His love can break every barrier down, and by committing all to Him, we can find the walk of a disciple effective and fruitful.



A PRAYER

From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.
From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified,
Not this way went the Crucified)
From all that dims Thy Calvary
O Lamb of God, deliver me.
Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that will burn like fire;
Let me not sink to be a clod:
Make me Thy fuel, Flame of God.

—*Amy Carmichael*

Mrs. Walter F. Bouley, President 1956 WGMS Convention

Editorials

THE OLD FARMER'S ALMANAC

The Editor's complimentary copy of *The Old Farmer's Almanac* for 1956 has arrived. It is always a pleasure to feast upon the rich diet of anecdotes, planting time-tables, recipes, pictures, words of wisdom, and particularly the weather forecasts for the entire year ahead. Do you realize that this 25¢ magazine is in its 164th continuous year of publication? Our *Missionary Horizons,* in its 69th year, seems young in comparison.

On the title page we find this Colonial New England Prayer: "O Lord, thou knowest we do not want Thee to send us a rain which shalt pour down in fury, and swell our streams, and sweep away our haycocks, and fences, and bridges; but, Lord, we want it to come drizzle-drozzle—drizzle-drozzle for about a week. Amen."

Because editors of other publications are given permission to quote, with certain limitations, we think this January message on "ruts" contains rich wisdom as we begin a New Year. It will bear second reading, even though you may be reading it in your own copy of the 1956 *Old Farmer's Almanac*:

The other day we heard a friend say that it was time he changed his job—that he was "in a rut." Perhaps he was. At any rate he changed his job. He is no happier than he was before. He's still in a rut. And so will he ever be. The wrong kind of rut.

There are many kinds of ruts. True religious faith, tolerance, freedom of thought; patriotism; the love of home and family. Good ruts these. Then the other—the ruts of weakness, indecision, discontent.

I think of our pioneer forefathers, emigrants in their prairie schooners drawn by patient, steady-pacing oxen over the deserts of courage, and often of despair, but always following the ruts of faith made by those who had gone ahead, and sometimes making their own new ruts for others to follow.

I think of the ruts of discipline and routine that we in our family lives, in love of one another, in understanding and sacrifice, follow day in and day out, year in and year out, to the wells of hope and happiness.

Who would not follow these ruts? Because their families did just this, the world today is filled with young men and women—who are the promise of the world. In their footsteps other footsteps will follow and the good ruts deepen, and from them new paths of searching and freedom and fresh wisdom will lead forth.

—The Old Farmer's Almanac* (*k*), *Dublin, N. H.

As for the weather, according to *The Old Farmer's Almanac* (page 6), January of 1956 will furnish "snow, rain and wind (1-11), cold spell (12-22), thaw (23-25), blizzard (26-31)." We shall see what we shall see!

OPPORTUNITIES UNLIMITED

OPPORTUNITIES UNLIMITED TO SUBSCRIBE TO MISSIONARY HORIZONS IN 1956

We regret that the goal of twenty thousand subscriptions has not been reached—at least within three weeks of the close of 1955. However, we did have a substantial increase. Let us hope that before many weeke of 1956 have passed, our circulation will exceed the twenty thousand goal. We covet your help! Please send new subscriptions and renewals to Mrs. Ralph H. Arnold, 510 S. Trenton Ave., Pittsburgh 21, Pa.

A TRIBUTE TO PEGGY

By MRS. MARION FAIRMAN, Oxford, Ohio

IN the first part of August, 1955, Monte and Peggy Parr with their two children, Pamela and Peter, sailed from New York on the greatest adventure of their lives, a three-year, short-term service as builders to the Upper Nile Mission in the South Sudan. Just two months later, on the 12th of October, Peggy Parr died in Assiut Hospital in Egypt.

Shock, confusion and concern for the family gripped us all here in Oxford when the cable came. Most of us didn't do any good straight thinking about it for several days. Memories of Peggy flooded in on every hand, from every heart in the church and in the community. Silly things like when she brought a dish of food to a Family-night supper labeled "Parr's Folly" because it was something untried. Or when she and Monte were the joint secretaries of our Couples' Club. They kept getting re-elected because Peggy did all the minutes in rhyme. It was easy to rhyme "Huheey" with *phooey* and "Krebs" with debs; it got tougher with "Butterfield" and "Douglass' but she did it. It was the only group people hurried to in order not to miss the Secretary's report.

The whole family volunteered to replaster and repaint the bathrooms in the church one winter. Each evening in old work clothes, kids, dog and all, they would troop down to the church and scrape and clean till late at night. One night a couple came to be married but they didn't have any witnesses. We called the Parrs and what a wedding! The couple, much in love, scarcely noticed us because Ed kept the auditorium dim. The Parr children, Tim, and the dog crept into the back seat; Monte and Peggy and I sat up front. Peggy had on an old denim jacket with Sohio written across the back and we all got the giggles because she insisted on describing the wedding in terms of what the guests wore.

Peggy had a directness and an honesty that was as refreshing as it is unusual. A pious utterance or a bombastic speech melted into nothingness before her candid gaze. With a witty tongue, she could scratch the veneer of the most self-righteous and lay bare the pride within. With verve and intelligence, she led the Women's Missionary society into new areas of growth and knowledge. Peggy and Monte, with a youthful spirit, completely captured the hearts of our Presbyteeners whom they sponsored this last year.

A letter finally brought details to us. In the weeks at Khartoum where they had been stopped because of trouble in the South, Peggy went to the doctor with a slight fever and an undiagnosed scratchy throat. During the first week in October they decided to take the children to Assiut to school since the South was still closed. On the post-boat, Peggy didn't feel too well and received treatment from a doctor on board. Upon arrival at Assiut, Peggy's toes were tingling and she went to the mission hospital. Paralysis crept slowly up her legs and finally to her chest. Dr. Kraft had ordered an iron lung from Cairo which they operated part of the time by hand because of the differences in current. But on Wednesday, October 12th, she died.

When it became evident she would be paralyzed, Peggy said to her nurse, "If God wants me to witness with half a body, I'm willing." And then on that last day when she knew she would die she said very simply, "I put myself into God's hands."

One of the things that got us all was that she never saw the place or the people she went out to serve. Like a twentieth century Abraham she received the promise and believed. With her death she ennobled her life. To us

here at home she has shown once again that the gospel of Christ is worth dying for; that it is better to die in the will of God than to live out of it. Our hearts go out to Monte in love and pride as he goes on to the Sudan to carry out and complete their goal of service to Him, and to the children as they take their place in the school at Assiut. The world is a little less bright these days without Peggy but there is a speck more brilliance added to the glory of God.

BOXED QUOTES

Miss Ray Huffman has submitted the proverbs which are used this month in the boxed headings on the department pages. She says that they are Arabic proverbs from the 1953 Sudan Calendar, published at the suggestion of Kamal Mohammed Ibrahim, Sudanese script writer of the Sudan Film Production Unit, by the Public Relations Offices of the Sudan Government. The Arabic proverbs have been selected by Sheikh Babikr Bedri. The Calendar is printed in London, England.

HONOR ROLL

Delegates to the 1956 WGMS Convention, Canton, Ohio

Presbyterial	*Date*	*Secretary Reporting*
6. Beaver Valley	October 25, 1955	Mrs. Charles G. Campbell
7. Ohio Northwestern	October 31, 1955	Mrs. Edgar L. Thomas
8. Nebraska	November 1, 1955	Mrs. Edward Franzen
9. Oklahoma	November 1, 1955	Mrs. Burt Hurley
10. Idaho	November 7, 1955	Mrs. Mabel Piercy
11. Steubenville	November 8, 1955	Mrs. C. C. McBane
12. Indiana	November 10, 1955	Mrs. Lester Ferguson
13. Chartiers	November 14, 1955	Mrs. Lawrence Boone
14. Illinois Southern	November 14, 1955	Mrs. W. R. Scott
15. Wheeling	November 16, 1955	Mrs. John F. Gray
16. Conemaugh	November 16, 1955	Mrs. Wm. O. Anderson

Mrs. Grant B. Gibson, Convention Secretary

WORLD DAY OF PRAYER

Interesting information about the interdenominational World Day of Prayer is given on page 283 of this issue of *Missionary Horizons.* This service is one in which all Christians regardless of denomination, or race, or class, unite for observance, and use similar programs. Remember that the Literature Department of the WGMS does not handle World Day of Prayer supplies. See the December issue page 252 for available materials, which you may order directly from the office of Publication and Distribution, 120 East 23rd Street, New York 10, N. Y.

"UNDER ONE ROOF"—TRANSCRIBED RADIO PROGRAM

Many times Christians ask the question, "Why not more really religious programs on radio and television?" Read on page 298 how you may help your local radio station to feature a new series of 18 transcribed Christian family experiences.

On X-Change Horizons

MISSIONARY HORIZONS POPULAR!

With seven new subscriptions from the John Knox Church, Seattle, Washington, comes this interesting comment from Mrs. Allan L. Amos, Literature Secretary: "We are a new church, and the interest is very keen in the women's work of the United Presbyterian Church. There is a sincere desire to become acquainted with the work of our mission fields, and we are very much interested in the articles and information contained in our magazine. Altogether, since our Women's Organization was organized, we have eighteen new subscribers to date."

* * *

XENIA RALLY

Mrs. R. W. Frost, the newly elected president of Xenia Presbyterial, reports a splendid program at the Fall Rally and Prayer Retreat. Mrs. Edwin Fairman of Oxford, Ohio, addressed the group on "No Woman's World" and the pastor of the hostess church, Second Xenia, gave the closing challenge. The proposed revised constitution was presented, studied and approved, and will be printed in booklet form. Mrs. William Harper of Fairmoor Church, Columbus, presided over both sessions of the Rally.

Other Presbyterials have reported excellent Autumn meetings.

UNDER ONE ROOF

Would you like to meet some people whose homes may be very much like yours? Families like the Johnsons, who become the New Family in Town; the McAfees, who learn to talk with God; or the Anders, who face up to the differences in people?

"Under One Roof" is the title of a new series of 18 transcribed radio programs concerned with the Christian emphasis in Family Living. Each program dramatizes an incident in the life of a different family and is complete in itself. Each presents a positive Christian approach to everyday experiences that families face in their homes, and in their community and church life.

This series is produced by the Protestant Radio and Television Center in cooperation with the Board of Women's Work and the Department of Christian Family Life of the Board of Christian Education, Presbyterian Church, U. S. It contains no denominational emphasis. It is part of a year 'round series entitled "Church Women Today."

The Protestant Radio and Television Center makes the programs available *without cost* to any radio station in the United States that requests them and will give 15 minutes of time per week beginning January 15 and continuing through May 13. One tape is available each week. Any women's group interested might request its local station to schedule the "Under One Roof" series and order the programs from Protestant Radio and Television Center, 1805 Clifton Road, N. E., Atlanta, Georgia.

Any of these programs (15-minute tape recordings) may be secured for use in a local church after the date of the broadcast. There is a small service charge and the tape is to be returned to Protestant Radio Center. Other programs are also available.

This And That From Here, There, And Everywhere

→NEW ZEALANDERS HIT "PAGAN" CARDS. From Auckland, New Zealand, comes the news that New Zealand has virtually banished "pagan" Christmas cards in what the islands' printers describe as "a revolution" in public demand.

The concentration on cards with religious themes for this year's holiday season has followed a campaign which began a year ago in the small town of Kaitaia, in North New Zealand.

Under the slogan, "Put Christ Back into Christmas," some of the town bought up all stocks of non-religious cards and publicly burned them. The campaign spread across the country and cards with non-religious themes have become increasingly difficult to buy. "Cards which have nothing to do with the spiritual side of Christmas" a printer said, "are virtually gone from the market."—*Pittsburgh Press*

→DALAI LAMA'S BROTHER HERE—Thubten Jigme Norbu, 33, elder brother of the Dalai Lama, spiritual leader of Tibet, arrived in New York in October to seek a new home and citizenship in the United States.

Himself a Buddhist priest known in his native country as the Tagtser Lama and believed by Tibetans to be the reincarnation of a saint who was the spiritual leader of northern Tibet, Mr. Norbu fled Tibet in 1950 before the advancing Chinese communist armies. He was brought to this country as an immigrant under the Refugee Relief Act by Church World Service of the NCC, which has assumed responsibility as his sponsor.

As Tagtser Lama, Mr. Norbu is the highest ranking member of the Buddhist priesthood in the United States. There are 49 Buddhist congregations with some 63,000 members in the country.

At a press interview at CWS New York headquarters, Mr. Norbu said he intended to go to school here to improve his English and that later he hoped to join an American university to teach Tibetan history, customs, language and religion. The son of a Tibetan farmer, Mr. Norbu said he was selected as the Tagtser Lama twenty-four years ago while a student at a monastery, and that his brother was chosen as the fourteenth Dalai Lama about ten years later. He said the selections were coincidences and that to his knowledge brothers had never before been chosen as reincarnations. He has not seen the Dalai Lama, now 23, for five years, and maintains no contacts with his monastic order or with anyone else in Tibet.

This is Mr. Norbu's second trip to the United States. He first came here in 1951 under sponsorship of the Committee for Free Asia to lecture in colleges and seminaries. In 1952 he went to Japan to attend a Buddhist international conference and has been living in Tokyo at the Tsukiji Hoganji Temple of a Buddhist sect. —*Religious Newsweekly*

→HONOR FIVE FOR SOCIAL WELFARE WORK. A nation-wide search for four Americans and a church that have done outstanding work for the welfare of people ended with announcement that a doctor, a teacher, a chaplain, a worker for crippled children and a Los Angeles church have walked off with the honors.

In the first such competition ever conducted by the nation's churches, Dr. Leonard W. Mayo, New York, executive director of the Association for the Aid of Crippled Children, will be cited for outstanding contribution to the social welfare of the nation.

Dr. Robert F. Thomas, Sevierville, Tenn., missionary-doctor who has been termed "the Albert Schweitzer of the Smokeys" will be recognized for "outstanding achievement in church-related social work."

Similar honors will go to Chaplain Russell L. Dicks, of Duke University, for achievement in the field of church-related homes and hospitals; and Professor John C. Bennett, of Union Theological Seminary, New York, for contributions to the social action programs of the churches.

The Church of All Nations, Los Angeles, Calif., has won national recognition for outstanding social welfare in its community.

All five received citations in Cleveland, Ohio, Nov. 4, the final day of the history-making first National Conference on the Churches and Social Welfare, to be sponsored by the NCC.

The five recipients for the award were chosen by an electoral college of 100 persons from the names of 41 persons who received the most nominations in a nationwide poll conducted among all the Conference delegates. The members of the electoral board, themselves Conference delegates, were chosen as representative of the total Conference participants in point of geographical location in which they work, type of work done and denominational membership. The citations mark the first interdenominational recognition ever given by the churches on a national scale for distinguished service in social welfare.

→"UNITED LUTHERAN CHURCH WOMEN" NEW NAME FOR ULCA ORGANIZATION. The 128,000-member Women's Missionary Society of the United Lutheran Church in America has changed its name to "United Lutheran Church Women."

The change was voted unanimously at the organization's triennial convention in Cleveland attended by some 1,500 delegates and visitors from the ULCA's 32 synods in the United States, Canada, Hawaii, Puerto Rico and the Virgin Islands.

The convention learned that more than a third of the organization's 3,700 local congregational units have adopted the unified plan of organization which has the three-fold purpose of assisting the entire program of the local congregation, promoting interest in the total program of the Church, and supporting the educational and financial program of the Women's Missionary Society.

The United Lutheran Church Women reelected the entire slate of present officers, headed by Mrs. John B. Moose of Leesville, S.C., as president, to second three-year terms. A record budget of $3,000,000 was adopted for the next triennium.—*News Bureau, National Lutheran Council*

→SUICIDES WORRY PEOPLE OF SWEDEN. Every year some 1,200 people of prosperous Sweden attempt suicide, and the number of suicides, already double that of traffic deaths, is still on the increase, according to the Church News from the Northern Countries. In Stockholm the rate of suicide attempts has doubled during the past two years and in other areas of Sweden the rate of increase is only slightly less, it added.

According to official investigation data, the most prevalent motives are unhappy love affairs, unhappy marriage, alcoholic problems and mental conditions followed by economic difficulties and physical ailments. However, the Church News said, many newspaper comments on the growing suicide wave blame it on the fact "that today's people are no longer so strongly anchored in the Christian faith." A great number of suicides are divorced people, the Church News added. —*NCL News Bureau*

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11. In memory of Mrs. Helen Sands Ferry; by her sister, Mrs. Albert Hamilton (Monongahela Pbtl.)

12.In memory of Miss Mabel Weitzel; by her sister, Miss Eva Weitzel (Monongahela Pbtl.)

13. In memory of Mrs. Nellie Husted; by Frances Shannon and Mrs. Elizabeth Snowden (Monongahela Pbtl.)

14. In memory of Mrs. James G. Allison; by her daughter, Mrs. W. Bruce Wilson (Monongahela Pb.)

15. In memory of Mrs. Margaret J. Ralston; by the Ralston children (Monongahela Pbtl.)

16. In memory of Miss Jennie Woods; by sister Mrs. W. E. Huston (Monongahela Pbtl.)

17. In memory of Miss Ethel D. Ray; by niece, Roberta L. Grubbs (Monongahela Pbtl.)

18. In memory of Mrs. Maude McDevitt; by daughter, Mrs. Frances Nagle (Monongahela Pbtl.)

19. In memory of Mrs. Anna Fair; by daughter, Mrs. Florence Moore (Monongahela Presbytl.)

20. In memory of Loved Ones; by Mrs. J. Walter Scott; (Monongahela Pbtl.)

21. In memory of Mrs. Carl Cappel, Jr.; by Mrs. David S. Cooper (Monongahela Presbytl.)

22. In memory of Mrs. James Snyder Fielder; by her Father & Mother, Mr. & Mrs. Harold Snyder.

23. In memory of Rev. Geo. E. Hawes; by daughter (Monongahela Pbtl.)

24. In memory of Mrs. John Weir; by Mt. Lebanon Women's Christian Federation (Monongahela Pbtl.)

25. In memory of Mrs. William Verheyen; by Mr. William Verheyen. (Idaho Pbtl.)

26. In memory of Mrs. May Scott; by a friend. (Chartiers Presbytl.)

27. In memory of Miss Lizzie Mae Thompson; by Mrs. Jesse C. King. (Chartiers Presbytl.)

28. In memory of John Knox; by his daughters, Mrs. Vera K. Stine and Sara Knox (Chartiers)

29. In memory of Miss Nellie Young; by Mrs. H. F. Carpentier's S. S. Class and friends (Indiana Presbytl.)

30. In memory of Mrs. W. T. Jardin; By Mrs. H. R. Edeburn (Butler Presbyterial)

31. In memory of Miss Millie Ruff; By Mrs. H. R. Edeburn (Butler Presbyterial)

32. In memory of Miss Margaret McCallum; By Margaret Andrews, Miss Lois Ardrey, Mrs. Elizabeth Connell, Mrs. Dorothy Miller, and Miss Lois White (Colorado Presbytl.)

33. In memory of Mrs. Evelyn Montgomery Keebler; By Employees of the D & G RR (Colorado Pbtl.)

34. In memory of Mrs. Frances Seaman; by her sister, Mrs. Neil Hettrick (Caledonia Pbtl.)

35. In memory of Mrs. Eleanor Hays; By Mr. and Mrs. Frank Hays ($200 given)—Lake Pbtl.

36. In memory of Miss Grace Gilmore; By sisters, Stella and Bernice Gilmore Rock Island Pbtl.)

37. In memory of Laura Anna Dowell; By Bellefontaine, Ohio WMS. (Ohio Northwestern Pbtl.)

38. In memory of Mrs. Rebecca Stewart; by Bellefontaine, Ohio WMS (Ohio Northwestern Pbtl.)

39. In memory of Mr. George Spanagel; By Mrs. George Spanagel (Mansfield Pbtl.)

40. In memory of Edmond Sahati; by Sally Sahati. (San Francisco Pbtl.)

41. In memory of Mrs. Marie F. Weinkauf; By her daughter, Frieda A. Billman (San Francisco Pbtl.)

42. In memory of Mrs. Amelia R. Billman; By her son, Loyde M. Billman (San Francisco Pbtl.)

43. In memory of Mrs. Claude Clinefelter; By Mr. & Mrs. Earl M. Blair (Cleveland Pbtl.)

44. In memory of Mrs. Charles Hopps; By Mr. & Mrs. H. G. Baer (Cleveland Pbtl.)

45. In memory of Mrs. Agnes Smellie; By Mrs. K. Finken, Miss O. Finkey, Mrs. Mae Merz, Mrs. A. McKinlay and Mrs. F. Squire (New York Pbtl.)

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($25.00 Each)

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81. Mrs. Marion Turner, Albany, N. Y. By friends of Virginia Brown Guild.

82. Mrs. Stanley Bryson, Albany N. Y. By Mr. & Mrs. Frank Siterly.

83. Mrs. Grace Schrodt, Albany, N. Y. By her daughter, Mrs. Margaret Curry.

84. Mrs. Florence Byrd Dixon, Galway, N. Y. By friends in West Charlton WMS.

85. Mrs. Mary Bush, Akron, O. By Mrs. Ann McQuilken.

86. Mrs. R. G. Hall, Akron, O. By Mrs. Margery Davison.

87. Mrs. Helen Means, Cuyahoga Falls, O. By a friend.

88. Lena K. Fitch, Youngstown, O. By Eleanor Edwards.

89. Mrs. Betty Hadley, Youngstown, O. By Miss Nina Johnston.

90. Alice Corll, Youngstown, O. By Wilma Mackil.

91. Mrs. Jean De Seve, Youngstown, O. By a friend.

92. Mrs. Janet Anderson, Youngstown, O. By a friend.

93. Mrs. Gerald Hurd, Akron, O. By Mary Cleveden.

94. Mrs. Kathryn J. Conner, Cuyahoga Falls, O. By Mary Cleveden.

95. Mrs. Anna M. Nye, Cuyahoga Falls, O. By Mrs. Minnie C. Sadler.

96. Mrs. Nellie Yokum, Akron, O. By a friend.

97. Mrs. Warren P. Kellog, Akron, O. By the WMS First U. P. Church.

98. Mrs. Dora Miller, Akron, O. By the WMS, First U. P. Church.

99. Mrs. Mary L. McCarrell, Hickory, Pa. By her sister, Martha L. McBurney.

100 Mrs. James Bradlaw, Pittsburgh, Pa. By herself.

101. Mrs. Arthur J. Groweg, Allison Park, Pa. By a friend.

102. Loretta M. McCrae, Avalon, Pa. By a friend, Ann Collins.

103. Miss Emily Adela Hoon, Pittsburgh, Pa. By her sister, Alice Hoon.

104. Miss Ruth F. Hoon, Pittsburgh, Pa. By her sister, Harriet Hoon.

105. Mrs. Vera Graper, Pittsburgh, Pa. By friends.

106. Mrs. Lois Horner, Pittsburgh, Pa. By friends.

107. Mrs. Gertrude Lawrence, Sewickley, Pa. By a friend.

108. Mrs. Eric Mattson, Allison Park, Pa. By a friend.

109. Virginia Feerst, Bellevue, Pa. By Anna Mae Barbin.

110. Peggy Holman, Bellevue, Pa. By Anna Mae Barbin.

111. Mrs. Gerald Seaton, Gibsonia, Pa. By a friend.

112. Mrs. Sophia McHarg, Tarentum, Pa. By a friend.

113. Mrs. Clayton Mallinson Cheswick, Pa. By a friend.

114. Mrs. Pearl Snitzer, Cheswick, Pa. By a friend.

115. Mrs. Warren Hollenback, Emsworth, Pa. By a friend.

116. Mrs. C. Roger Vandling, Emsworth, Pa. By friends.

117. Mrs. Sara A. Derflinger, Emsworth, Pa. By the Mission Guild.

118. Florence Mattox, Pittsburgh, Pa. By Self.

119. Mrs. Albert M. Buckley, Sewickley, Pa. By her daughter, Mrs. Frank A. Nash.

120. Mrs. Loyal Kennedy, Mars, Pa. By friends.

121. Laura E. Allen, By Carolyn Blackwood Mission Circle, 6th Church, N.S., Pittsburgh, Pa.

122. Mrs. H. K. Dietrich, Through Carolyn Blackwood Mission Circle, Pittsburgh, Pa.

123. Mrs. Harry Leese, Evans City, Pa. By a friend.

124. Mrs. Eugene Appleby, Evans City, Pa. By Mrs. Ruth Edgar.

125. Mrs. Nell Burkett, Evans City, Pa. By the Hannah Circle.

126. Mrs. Russell Christy, Evans City, Pa. By the Martha Circle.

127. Mrs. Anna Kennedy, Evans City, Pa. By friends.

128. Miss Nellie Ash, Evans City, Pa. By Naomia Mays.

129. Mrs. Frank Caylor, Springdale, Pa. By her husband.

130. Mrs. Denise Miller, Springdale, Pa. By self.

131. Mrs. Minnie Alton, Pittsburgh, Pa. By What-So-Ever Bible Class, North Church.

132. Miss Eleanor McGimpsey, Pittsburgh, Pa. By Mrs. Jane Yahn & Mrs. Myrtle Hostetler.

133. Mrs. Jean Pannier Gore, Pittsburgh, Pa. By Mr. & Mrs. William Pannier.

134. Mrs. La Verne Barthel, Pittsburgh, Pa. In memory of Sarah Irwin McCutcheon.

135. Mrs. Beverly Schreckengast, Pittsburgh, Pa. In memory of Sarah Irwin McCutcheon.

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137. Mrs. Willard M. Robinson, Allison Park, Pa. By her family.

138. Miss Ruth Higgins, Emsworth, Pa. By the Lyda-Don Missionary Society.

139. Mrs. Don H. Ferguson, Pittsburgh, Pa. By a friend.

140. Mrs. William R. Henderson, Pittsburgh, Pa. By friends.

141. Mrs. D. R. Shannon, Pittsburgh, Pa. By Miss Mary Glover.

142. Mrs. L. L. Hammond, Pittsburgh, Pa. By Anna M. Wolff.

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144. Miss Lesta M. Rogers, Columbus, Ohio. By Mr. & Mrs. Charles Lavery.

145. Miss Glenna Neuenschwander, Columbus, Ohio. By Miss Martha Cooper.

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147. Mrs. Donald Parker, Columbus, Ohio. By a friend.

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149. Doreen Mathers, Columbus, Ohio. By Women's Association, Glen Echo Church.

150. Jan Croft, Columbus, Ohio. By Ruth Circle, Glen Echo Church.

151. Mrs. Donald Moon, Columbus, Ohio. By Martha Circle, Glen Echo Church.

152. Mrs. Fred Howard, Columbus, Ohio. By Rachel Circle, Glen Echo Church.

153. Mrs. Homer C. Haines, Jamestown, Ohio. By a friend.

154. Miss Rachel Graham, Reynoldsburg, Ohio. By Sisters: Mrs. Elton Savage & Mrs. Geo. Lewis.

155. Mrs. Larry Johnson, Springfield, Ohio. By a friend.

156. Mrs. H. W. Hanshue, Xenia, Ohio. By Ruth Hopping.

157. Mrs. Ralph Spracklin, Xenia, Ohio. By Mrs. Raymond Kline.

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160. Mrs. Ersle Hutchison, Xenia, Ohio. By Mrs. Mary Hopping.

161. Mrs. Chester Mallow, Xenia, Ohio. By Miss Maud McClellan.

162. Mrs. William Weiss, Xenia, Ohio. By Mrs. Donald Ferguson.

163. Miss Joyce Harner, Xenia, Ohio. By Mrs. Harry Nagley.

164. Mrs. Richard McClelland, Xenia, Ohio. By Mrs. James Wagner.

165. Mrs. Hall Hill, Xenia, Ohio. By Mrs. E. S. Foust.

166. Mrs. Merle Hallman, Dayton, Ohio. By a friend.

167. Mrs. Harold Tate, Dayton, Ohio. By her mother-in-law, Mrs. Herbert Tate.

168. Mrs. Mildred Deitt, Pittsburgh, Pa. By a friend.

169. Miss Miriam Bode, Pittsburgh, Pa. By a friend.

170. Miss Sara C. Smith, Wilkinsburg, Pa. By Mr. R. H. McCutcheon in memory of his wife, Sarah Irwin McCutcheon.

171. Mrs. G. R. McElroy, Wilkinsburg, Pa. By R. H. McCutcheon in memory of his wife, Sarah Irwin McCutcheon.

172. Mrs. John Stubbs, Wilkinsburg, Pa. By Miss Margaret P. Lowry.

173. Mary M. Milligan, Pittsburgh, Pa. By Mother, Mrs. Frederick Milligan.

174. Mrs. Belle Sweigart, Wilkinsburg, Pa. By Miss Margaret Vaughan.

175. Mrs. Verda Martin, Wilkinsburg, Pa. By Mrs. Hazel Ross.

176. Mrs. Virginia Wylie Barber, Wilkinsburg, Pa. By Mrs. Alice Bell Wylie.

177. Miss Margaret Thomson, Pittsburgh, Pa. Anonymous.

178. Miss Lillie McGinness, Pittsburgh, Pa. By her brother, S. W. McGinness.

179. Miss Mary Williams, Pittsburgh, Pa. By Miss Lillie McGinness.

180. Mrs. Ho ho Hayat, Pittsburgh, Pa. By an American friend.

181. Mrs. J. Harvey Brown, Wilkinsburg, Pa. By Mrs. Guy F. Custer.

182. Mrs. Charles A. Moekle, Wilkinsburg, Pa. By Mrs. Rebecca Atkinson.

183. Mrs. Charles J. North, Wilkinsburg, Pa. By a friend.

184. Miss Mary A. Powell —in Mem. By her cousin, Mrs. Earle F. Elder.

185. Mrs. Hazel M. Roberts, Wilkinsburg, Pa. By Miss Edith L. Wooldridge.

186. Patricia Ann Wineman, Wilkinsburg, Pa. By parents, Mr. & Mrs. Wendell R. Wineman.

187. Mrs. George W. Wood, California, Pa. By daughter, Dorothy Wood Donovan.

188. Mrs. Wilmer E. Lucas, Jr., Ingram, Pa.

189. Mrs. Eva Hanna McCluan, Pittsburgh, Pa. By Rose R. & Helen M. Simmen.

190. Mrs. Joseph L. DeMann, Pittsburgh, Pa. By Mr. & Mrs. J. M. Holman.

191. M. Elinor Fleming, Pittsburgh, Pa. By Mr. & Mrs. John D. Macdonald.

192. Mrs. Margaret Hone, Pittsburgh, Pa. By her sister, Miss Marie Jacob.

193. Mrs. Lucille H. Fitzsimmons, Pittsburgh, Pa. By Mrs. Laura S. Wallace.

194. Thomas T. Newhams —in Mem. By his wife, Emma E. Newhams. ($50.00 given.)

195. Mrs. John Kennedy —In Mem. By Mame E. Huston, sister, & Edna & Alice Kennedy, daughters.

196. Martha M. Kennedy —In Mem. By Mame E. Huston, Aunt, and Edna and Alice Kennedy, Sisters.

197. Mrs. Gladys Brown, Bridgeville, Pa. By a friend.

198. Mrs. Gertrude Brown, Cuddy, Pa. By a friend.

199. Mrs. Ann Matthews, Cuddy, Pa. By a friend.

200. Mrs. Lorene Carothers, Cecil, Pa. By a friend.

201. Mrs. Julia Smith, Cecil, Pa. By a friend.

202. Gail Berghoff, Pittsburgh, Pa. By her mother, Mrs. Guy J. Berghoff.

203. Mrs. Brady Stewart, Pittsburgh, Pa. By Mrs. Louise K. Porter.

204. Mrs. William E. Hurd, Pittsburgh, Pa. By Mrs. Louise K. Porter.

205. Mrs. Carl D. Paulsen, Pittsburgh, Pa. By Mrs. R. Chester Miller.

206. Mrs. Harold J. Baker, Pittsburgh, Pa. By Mrs. Joseph M. Brodbeck.

207. Mrs. Marshall M. Drake, Pittsburgh, Pa. By Mrs. Charles E. Oakley.

208. Mrs. Matthew R. Vea, Pittsburgh, Pa. By Women's Guild, Sunset Hills U.P. Church.

209. Mrs. C. E. Carlson, Pittsburgh, Pa. By Quilting Group, Sunset Hills U. P. Church.

210. Mrs. R. Gordon Schell, Pittsburgh, Pa. By Quilting Group, Sunset Hills U.P. Church.

211. Mrs. Margaret Smith, Pittsburgh, Pa. By her family.

212. Mrs. Robert Peel, Pittsburgh, Pa.

213. Katherine Greiner, Pittsburgh, Pa. By a friend.

214. Mary Greiner, Pittsburgh, Pa. By a friend.

215. Mrs. Wilhelmina Gruntz, Pittsburgh, Pa. By Peggy Weber.

216. Mrs. A. M. Sappie, McDonald, Pa. By her mother, Mrs. A. G. Sappie.

217. Mrs. Anne McGall, Woodville, Pa. By the Rainbow S. S. Class.

218. Mrs. Lloyd Burnside, Woodville, Pa. By Mr. & Mrs. M. J. Yoder.

219. Miss Margaret Beaumont, Oakdale, Pa. By Mrs. George Robinson.

220. Mrs. Guy Daniels, Oakdale, Pa. By Mrs. Z. R. Scott.

221. Miss Ruth Hastings, Oakdale, Pa. By Mrs. W. V. Ritchie.

222. Mrs. Grayson Odom, Wilkinsburg, Pa. By Miss Edna Belle Stark.

223. Mrs. Dalziel McKelway, Wilkinsburg, Pa. By The Auxiliary, Second Church.

224. Miss Nancy Davis, Wilkinsburg, Pa. By The Auxiliary, Second Church.

225. Mrs. Jennie Downs, Carnegie, Pa. By Mrs. Irene McQuilkin.

226. Miss Ivy Vitatoe, Carnegie, Pa. By Mrs. Charles Ramsey.

227. Mrs. Agnes P. Reed, Swissvale, Pa. By Mr. & Mrs. Charles E. Price, Jr.

228. Mrs. Harry C. Eldridge, Pittsburgh, Pa. By Mrs. J. Albert Morrow.

229. Mrs. Meda Corbett, Coraopolis, Pa. By Mrs. John D. Knoll.

230. Mrs. Charles Loeffler, Oakmont, Pa. By a friend.

231. Mrs. Kenneth Elliott, Oakmont, Pa. By a friend.

232. Mrs. George Graff. Oakmont, Pa. By a friend.

233. Mrs. Maude Ritchey, Oakmont, Pa. By her son, Claire Ritchey.

234. Mrs. John Miller, Oakmont, Pa. By Mr. & Mrs. Harry Oberlin.

235. Mrs. Mae Thompson, Oakmont, Pa. By a friend.

236. Mrs. Lawrence Schalles, Oakmont, Pa. By her husband.

237. Mrs. Lillian Smith, Oakmont, Pa. By her mother, Mrs. Maude Burkhart.

238. Mrs. Carl Ackerman, Oakmont, Pa. By her husband.

239. Mrs. Keith McAuly, Oakmont, Pa. By Mary Todd.

240. Mrs. Samuel Welsh, Oakmont, Pa. By a friend.

241. Mrs. Carol Barber, Coraopolis, Pa. By Mrs. Mildred Strohl.

242. Mrs. Alice Ward, Coraopolis, Pa. By Mrs. L. D. Campbell.

243. Mrs. Marguerite Shanks, Coraopolis, Pa. By Mrs. Ivin Kiser.

244. Miss Agnes White, Coraopolis, Pa. By Mrs. Ivin Kiser.

245. Mrs. Charles Bonsall, Coraopolis, Pa. By Miss Sarah Gordon.

246. Miss Winifred McCaslin, Coraopolis, Pa. By Mrs. Edna Donaldson.

247. Miss Jane Houtz, Coraopolis, Pa. By Mrs. Elisabeth Harper.

248. Miss Elaine Morgan, Coraopolis, Pa. By Mrs. Graham C. Steigerwald.

249. Loved Ones - In Mem. By Mrs. J. H. McCartney.

250. Dorothy English, Coraopolis, Pa. By Mrs. A. Frank Purdy.

251. Miss Mary McNair, Pittsburgh, Pa. By Miss Adella Schreiner.

252. Mrs. F. H. Bailey, Pittsburgh, Pa. By Mrs. A. K. Stewart.

253. Mrs. G. L. Budden, Pittsburgh, Pa. By Mrs. R. N. Grier.

254. Mrs. R. W. Fish, Pittsburgh, Pa. By Mrs. A. C. McFeaters.

255. Mrs. R. T. Davis, Pittsburgh, Pa. By a friend.

256. Mrs. Joseph Gerbl, Pittsburgh, Pa. By a friend.

257. Mrs. Rufus W. Snyder, Bridgeville, Pa. By a friend.

258. Mrs. H. C. Theis, Pittsburgh, Pa. By a friend.

259. Miss Sharon Wagner, Pittsburgh, Pa. By friends.

260. Mrs. H. A. McCollim, Pittsburgh, Pa. By Dr. & Mrs. Fred M. Blick.

261. Mabel Eleanor Dickey, Pittsburgh, Pa. By a friend.

262. Mrs. Robert T. Jones, Pittsburgh, Pa. By a friend.

263. Mrs. William Graff, Pittsburgh, Pa. By a friend.

264. Mrs. George Ormiston, Pittsburgh, Pa. By a friend.

265. Miss Jane Beckett, Pittsburgh, Pa. By a friend.

266. Mrs. C. G. Wilkinson, Pittsburgh, Pa. By her daughter, Mrs. G. A. Marshall.

267. Mrs. Samuel H. Verner, Pittsburgh, Pa. By a friend in First U.P. Church.

268. Mrs. Evelyn Purdy, Clinton, Pa. By a friend.

269. Mrs. I. G. Amsler, Pittsburgh, Pa. By Mrs. S. A. Schreiner.

270. Mrs. I. W. Holloway, Pittsburgh, Pa. By Miss Ethel E. Reed.

271. Mrs. W. S. Houston, Pittsburgh, Pa. By a friend.

272. Miss Anna E. Ross, Pittsburgh, Pa. By Mrs. J. C. Downs.

273. Mrs. Robert C. Sefton, Pittsburgh, Pa. By a friend.

274. Mrs. Robert Phifer, Carnegie, Pa. By Phoebe L. Latimer.

275. Mrs. Bertha Dalton, Carnegie, Pa. By Lulu Rankin.

276. Mrs. Robert Blough, Pittsburgh, Pa. By the Mary Wilson Circle, 3rd Church.

277. Miss Ruth Campbell, Pittsburgh, Pa. By Mrs. E. L. Campbell, Mrs. E. M. Grubb, Jr. and other friends.

278. Miss Alice Campbell. By Mrs. Edith Anderson.

279. Miss Nancy Tefft, Wilkinsburg, Pa. By the Emma Dean Anderson Mission Circle.

280. Miss Jean Martin, Wilkinsburg, Pa. By Mrs. J. L. Ross.

281. Miss Jane Comin, Wilkinsburg, Pa. In memory of Mrs. Nettie M. Mendenhall.

282. Cindy McKnight, Pittsburgh, Pa. By Parents, Dr. & Mrs. W. J. H. McKnight.

283. Mrs. Muriel Stanke, Nampa, Idaho. By friends

284. Mrs. Catherine Gunderson, Nampa, Idaho. By Norma Weaver.

285. Donna Wilde, Nampa, Idaho. By her parents, Mr. & Mrs. Cliff Wilde.

286. Mrs. Lucille Martin, Nampa, Idaho. By Mrs. Hazel Wilde.

287. Miss Bonnie Mammen, Nampa, Idaho. By a friend.

288. Mrs. Walter H. Carr, Nampa, Idaho. By the Women's Bible Class.

289. Gladys Wilde, Nampa, Idaho. By Mr. & Mrs. Ralph Hower.

290. Mrs. Lewis Jain, Nampa, Idaho. By Mrs. Edwin Tiegs.

291. Mrs. Donald Bittner, Nampa, Idaho. By Mr. and Mrs. B. H. Allen.

292. Mrs. Ida Alexander, Weiser, Idaho. By Mrs. George Dunsmoor.

293. Mrs. Elwyn Turner, Weiser, Idaho. By Mrs. John Warren.

294. Mrs. Muriel McCutchen, Ontario, Oregon. By friends.

295. Mrs. Harris G. Hunter, Spokane, Wash. By the W.M.S.

296. Miss Iva Snook, Spokane, Wash. By the Anna McNeel Society.

297. Miss Mavis Gorman, Spokane, Wash. By a friend.

298. Mrs. J. W. Hackett, Spokane, Wash. By friends.

299. Mrs. Sally Cole, Spokane, Wash. By the Bamba Society.

300. Mrs. Rod Kinch, Washtucna, Wash. By her parents.

301. Mrs. J. B. Barraclough, Spokane, Wash. By the WMS.

302. Mrs. Russel Smith, Vevay, Ind. By her husband.

303. Mrs. A. J. McConnell, Milroy, Ind. By Mrs. Nellie P. Jackman.

304. Mrs. Flo Frazier, Milroy, Ind. By self.

305. Mrs. Milton F. Harrel, Princeton, Ind. By Mrs. Mabel Phillips.

306. Mrs. Joe Prent Carithers, Princeton, Ind. By a friend.

307. Mrs. Edythe Myers, Kirklin, Ind. By son and daughter, Mr. and Mrs. Robert Flanary.

308. Mrs. Flora Flanary, Kirklin, Ind. By son and daughter, Mr. and Mrs. Robert Flanary.

309. Miss Merton Woods, Scotland Ind. By the WMS.

310. Mrs. Agnes Bruce, Indianapolis, Ind. By the Rose D. Hummons Missionary Society.

311. Janet Wise, Princeton, Ind. By Miss Helen Hager.

312. Betty Bigger, Burgettstown, Pa. By her sister.

313. Mrs. C. L. McCorkle, Canonsburg, Pa. By her daughters: Mrs. John Andy, Mrs. Albert Powell, and Miss Elizabeth V. Small.

314. Mrs. Rita F. Horstman, Canonsburg, Pa. By Mrs. R. R. Haines.

315. Mrs. Dorothy Wise, Canonsburg, Pa. By Mrs. William Keeler.

316. Mrs. Adrian Bissiere, Canonsburg, Pa. By Mrs. Frank Bradenburg.

317. Mrs. R. A. Raney, Washington, Pa. By Mr. & Mrs. J. H. McPeake, Canonsburg, Pa.

318. Mrs. Hugh R. McDowell, Canonsburg, Pa. By Miss Jennie McBurney.

319. Mrs. John T. Fee, Canonsburg, Pa. By a friend.

320. Mrs. Dorothy Grimm, Washington, Pa. By a friend.

321. Mrs. Edythe Plance, Washington, Pa. By a friend.

322. Mrs. Rodger R. McAllister, Ankara, Turkey. By parents, Mr. and Mrs. R. E. Hagerson, Monongahela, Pa.

323. Mrs. Mae Miller, West Middletown, Pa. By a friend.

324. Mrs. B. B. Irwin, West Middletown, Pa. By two friends.

325. Mrs. Etta Dunkle, West Middletown, Pa. By a friend.

326. Mrs. Clarke Brownlee, West Middletown, Pa. By friends.

327. Mrs. Gladys Anderson, West Middletown, Pa. By Mary McGaughey & Sarah Wilson.

328. Mrs. Etta Speakman, Houston, Pa. By her daughter, Jeanette Plunkett.

329. Mrs. Marie Plunkett, Houston, Pa. By Parents, Mr. & Mrs. John Plunkett.

330. Mrs. Laura Rathbone, Houston, Pa. In memory of her friend, Nettie Mendenhall.

331. Mrs. Walter Lushen, Venetia, Pa. By Miss Minnie Douglass in memory of Mrs. George Douglass, Sr.

332. Beverly Bioni, Venetia, Pa. By Mabel Matthews Teen-Age Society, Peters Creek.

333. Mrs. James S. Clinefelter, Eighty Four, Pa. By Mrs. Elizabeth Weir.

334. Mrs. Gordon Norton, Taylorstown, Pa. By Mrs. W. G. Dickey.

335. Mrs. W. A. Proudfit - In Memoriam. By her daughter, Mrs. Robert Brownlee ($50.00 given).

336. Mrs. C. M. Uber, Washington, Pa. By M. Josephine McNary.

337. Mrs. J. W. Lindsay, Washington, Pa. By M. Josephine McNary.

338. Mrs. Bert V. Sargent, Washington, Pa. By friends.

339. Mrs. James C. McCreight, Washington, Pa. By friends.

340. Miss Zelma McCoy, Washington, Pa. By friends.

341. Mrs. Besse D. Scott, Washington, Pa. By friends.

342. Mrs. Ross Ashbrook, Washington, Pa. By friends.

343. Miss Helen Buchanan, Washington, Pa. By self.

344. Mrs. E. R. Brickle, Butler, Pa. By a friend.

345. Mrs. John A. Hughes, Butler, Pa. By Mrs. James M. Stewart.

346. Miss Adessa McMurry, Butler, Pa. By a friend.

347. Mrs. Mary Parker, Butler, Pa. By a friend.

348. Mrs. Hazel Stoops, Butler, Pa. By a friend.

349. Mrs. Bessie L. Wise, Butler, Pa. By friends.

350. Mrs. Roy L. Myers, Butler, Pa. By a friend.

351. Mrs. Ivan Baird, Butler, Pa. By the Jean Black Missionary Society Sunshine Fund.

352. Mrs. Ross C. Morris, Butler, Pa. By Mrs. D. Gordon Jones, in memory of her husband.

353. Mrs. Joan McCafferty Little, Butler, Pa. By her mother.

354. Gertrude Williams, Butler, Pa. By the Jean Campbell WMS, Second Church.

355. Miss Martha McCandless, Butler, Pa. By self.

356. Mrs. George Patten, Butler, Pa. By Martha McCandless.

357. Mrs. J. D. Leadbeater, Eau Claire, Pa. By self.

358. Mrs. Mary Rea, Eau Claire, Pa. By the Betty Stamm Missionary Society.

359. Mrs. Leona Snyder, Grove City, Pa. By the Ebenezer WMS.

360. Mrs. Dale Walker, Karns City, Pa. By friends.

361. Mrs. Allan Frazer, Petrolia, Pa. By the Sherrard WMS, Fairview U.P. Church.

362. Esther Miller, Petrolia, Pa. By friends.

363. Mrs. Lucy McConnell, Grove City, Pa. By Mrs. McConnell.

364. Mrs. Dorothy Clarke, Grove City, Pa. By a friend.

365. Mrs. Mae Hines, Grove City, Pa. By a friend.

366. Mrs. Katherine Nelson, Grove City, Pa. By a friend.

367. Joan Campbell, Grove City, Pa. By Ruth Allen.

368. Eleanor Bovard, Grove City, Pa. By Gen Neely.

369. Mrs. Jennie Buchanan, Harrisville, Pa. By the Sara Cochran Bible Class, Harmony Church.

370. Mrs. Betty Grossman, Harrisville, Pa. By the Grace Braham Circle, Harmony Church.

371. Betty Bott, Harrisville, Pa. By friends.

372. Veva Jean Cokain, Harrisville, Pa. By her parents.

373. Mrs. Gladys Klein, Harrisville, Pa. By Frances Gillgrist and Myrtle McConnell.

374. Mrs. Arlene Smoyer, Harrisville, Pa. By friends.

375. Bonnie Moon, Harrisville, Pa. By friends.

376. Judy Braham, Harrisville, Pa. By a friend.

377. JoAnn Mershimer, Harrisville, Pa. By the Mary Davis Circle, Harmony U.P. Church.

378. Emaline Patterson, Harrisville, Pa. By a friend.

379. Mrs. Dora Frisbie, Butler, Pa. By the Margaret I. Dugan WMS, Meridian Church.

380. Mrs. A. C. Hempfling, Butler, Pa. By her parents, Mr. & Mrs. D. M. Kennedy.

381. Mrs. Kenneth Raisley, Butler, Pa. By Mr. & Mrs. Earl Raisley.

382. Mrs. Carl Dickey, Jr., Butler, Pa. By Mr. & Mrs. Carl Dickey, Sr.

383. Mrs. Ernest Stephenson, Butler, Pa. By Mr. & Mrs. Earl Raisley.

384. Mrs. Emma Lytle Spalding, Prospect, Pa. By her brother, Dr. James P. Lytle.

385. Miss Mary Jean Lytle, West Allis, Wis. By her father, Dr. James P. Lytle.

386. Mrs. Floyd Barkley, Prospect, Pa. By her son and daughter-in-law, Mr. & Mrs. J. Reade Barkley.

387. Mrs. Mary Bupp, Prospect, Pa. By Margaret Hilliard.

388. Mrs. Carl Schlosser, Grove City, Pa. By the Scotch Hill WMS.

389. Mrs. Lucille Fergus, Slippery Rock, Pa. By Mr. & Mrs. J. A. Morrow.

390. Mrs. Lee Mershimer, Slippery Rock, Pa. By Miss Anna Mershimer.

391. M. Margaret Atwell, Grove City, Pa. By Edith Wylie.

392. Mrs. John B. VanVerth, Jackson Center, Pa. By the Mary Barnes Missionary Society, Springfield U.P. Church.

393. Mrs. C. C. Stover, Zelienople, Pa. By her husband.

394. Mrs. Mildred Potts Kress, Zelienople, Pa. By a friend.

395. Mrs. Nina De Wester, Benkelman, Nebr. By a friend.

396. Mrs. Emma Vagher, Bristol, Colo. Anonymous.

397. Miss Mae Moyle, Canon City, Colo. By cousins.

398. Mrs. C. M. Ratcliff, Canon City, Colo. By friends.

399. Mrs. Milo Kouba, Colorado Springs, Colo. By the WMS, United Presbyterian Church.

400. Mrs. Mary Jo McCurry, Colorado Springs, Colo. By Women's Missionary Fellowship, 1st Church.

401. Mrs. Mary Dodge, Denver, Colo. By Mrs. Myrnice Curtis.

402. Mrs. Margaret Chase, Denver, Colo. By Mrs. Bertha Law.

403. Mrs. Anna Watt, Denver, Colo. By Mrs. McFreels Crewe.

404. Mrs. William A. Rankin, Denver Colo. By Mrs. W. B. Rankin.

405. Miss Vinnie Comin, Denver, Colo. By her mother, Mrs. Clara Comin.

406. Mrs. Mary I. Flint, Denver, Colo. By Mrs. Nina Rogers.

407. Mrs. Bernice Hawkins, Denver, Colo. By Mrs. Edward Seerie.

408. Mrs. Nina Rogers, Denver, Colo. By Mrs. B. S. Thompson.

409. Mrs. Gertrude Pinger, Denver, Colo. By Miss Belle Wright.

410. Mrs. Edward Seerie, Denver, Colo. By Miss Belle Wright.

411. Miss Lula Pyers, Denver, Colo. By Miss Belle Wright.

412. Mrs. Georgia Rosser, Denver, Colo. By Mrs. C. M. White.

413. Mrs. Virginia Trammell, Denver, Colo. By Mrs. Dixie Patterson and Mrs. Ruth Casler.

414. Mrs. Anabelle Morrill, Denver, Colo. By Mrs. Isabel Carlson.

415. Miss Helen Cabaret, Denver, Colo. By Mrs. Florence Forsyth.

416. Miss Mary Jane Svoboda, Denver, Colo. By Miss Jessie Goebel.

417. Miss Mary Jane Mullikin, Denver, Colo. By Miss Doris Ardrey.

418. Miss Esther Mullikin, Denver, Colo. By Mrs. Virginia Trammell.

419. Mrs. John G. Amick, Fort Morgan, Colo. By Mr. & Mrs. J. Calvin Work & Miss Margaret A. Work.

420. Miss Elizabeth J. Leiper, Fort Morgan, Colo. By Father and Mother.

421. Mrs. Paul B. Hayes, Fort Morgan, Colo. By her husband.

422. Joan Lafferty, Greeley, Colo. By a friend.

423. Mrs. Grover C. Clark, Loveland, Colo. By Mrs. Wm. Grether and Miss Joanna Grether.

(*Continued on Page* 311)

Memo For Men

DAN WOLFE, Executive Secretary,
UNITED PRESBYTERIAN MEN
209 Ninth St., Pittsburgh, Pa.

"You know the river by its seasons as you know the bridegroom by his deportment."

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GREEN LAKE, WISCONSIN
on
April 20,21,22,1956

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DR. LOUIS H. EVANS
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Chaplain (Major General) USAF
CHARLES I. CARPENTER
Chief of Air Force Chaplains

MR. MERLE G. JONES
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REGISTRATION FEE—Per Person . . . $6.00
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Rates per day—per person, includes 3 meals and lodging.

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2 per room, from $6.75 to $8.75
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The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

"The horse gallops but the credit goes to its rider."

Theme: OPPORTUNITIES UNLIMITED

Worship: Challenge Accepted by Peter.

Scripture: Matt. 4:18-20; John 21:1-19; Acts 4:6,7,19-21; 10:9-20.

Call to Worship:

"Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in:
Come from the mystic ocean
Whose rim no foot has trod—
Some of us call it Longing,
And others call it God."

—*William Herbert Carruth*

Meditation: The first glimpse we have of Peter, or Simon, as he was then known, in the New Testament is as he was being introduced to Jesus by his brother Andrew. There began a friendship of infinite and eternal importance to Simon and to the world. Jesus' penetrating gaze went into his very soul seeing there his character as it was then and also the great possibilities of his life. Jesus said to him, "Thou art Simon . . . thou shalt be called Cephas, which is by interpretation, a stone." John 1:42.

In the east it was common to give a man a new name to show a change of character or a man's position among men. Recall other instances from Bible history.

But because his name was changed did not mean that Simon's character was changed instantly into the quality indicated by the new name. A stone means strength, firmness and stability, and Jesus saw these possibilities in Simon. Now he was just a rash, impulsive, self-confident, and vain Simon.

Some months passed before the formal call came to Simon that we have in our scripture. Simon may have been learning many hard lessons during that time. Dr. J. R. Miller, in his book, *Personal Friendships of Jesus*, writes, "Self-confidence had to be changed into humility. Impetuousity had to be chastened and disciplined into quiet self-control . . . thoughtfulness had to grow out of heedlessness, rashness had to be subdued into prudence, and weakness had to be tempered into calm strength."

So the influence of this friendship with Jesus and His call gave new meaning to life for Peter. A new friendship may change the destiny of your life. Does it challenge the best in you as it did in Peter?

Think of the many experiences Peter had with Jesus as they walked the pathways of Palestine together. Always Jesus was challenging him to do better but it was a long process. Through the bitter experience of denial with Peter repenting in tears he lost his weakness of too great self-confidence and became a new man. Never again would he deny his Lord but he was restored and recommissioned as Jesus said to him, "Feed my sheep."

When we realize that the life of Peter as a type of Christian character has influenced millions with its inspiration, let us, too, accept the challenge in this revolutionary world in which we live and become strong in our Christian witness each day.

SPONSORS AND TEEN-AGERS

Happy New Year to you!

THE TEEN TASK FOR 1956

The Teen Task abroad—*The Literacy Program in the North Sudan*

The Teen Task at home—*Scholarships to Knoxville College*

STUDY TEXTS FOR TEENS

Theme: Our Revolutionary World

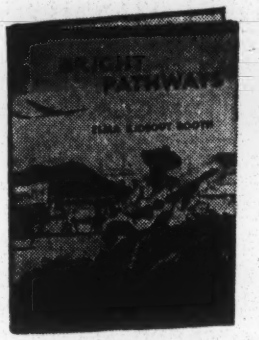
Mission Unlimited by S. F. Mack.

Hunger and Hope by Rowena Ferguson. Order from U. P. Book Store.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

"The heart of good manners is like boxes of secrets."



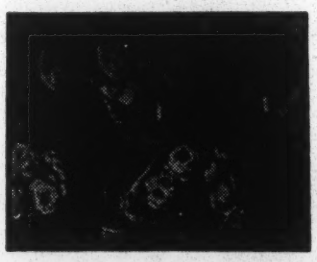
Junior Foreign Mission Study for 1956

"Spreading the Gospel Today"

Ten interesting stories for children in grades 4-6 telling of real happenings in spreading the gospel of Jesus to children in other lands today. $2.00 cloth; $1.50 paper.

Ten appealing stories about boys and girls in 8 countries who hear the story of Jesus. For children in grades 1-3. $2.00 cloth; $1.50 paper.

A Junior Teacher's Guide on Spreading the Gospel Today by Carolyn Wolcott, to accompany *Bright Pathways* and *A Primary Teacher's Guide on Spreading the Gospel Today* by Elizabeth Allstrom, to accompany *The Singing Secret* are books of methods for use not only with this study but when properly adapted, may be used in other missionary education.



SUNDAY AROUND THE WORLD is a color filmstrip with reading script which shows children of many lands singing, learning, praying, helping and giving in church and at home. Rental $1.50, sale $5.00.

WORLD FRIENDS SPREADING THE GOSPEL is an album of sixteen photographs of boys and girls around the world who are hearing the story of Jesus for the first time.

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

"He sees the elephant but stabs its shadow." (Don't mistake the shadow for the substance.)

NINETY YEARS AGO AT OUR INDIAN MISSION, WARM SPRINGS, OREGON

By CAPTAIN JOHN SMITH, United Presbyterian Elder

The following account of the early days of the Warm Springs Indian Mission was written by the founder of the work, Captain John Smith, a United Presbyterian Elder. Captain Smith went to Warm Springs as the Indian Agent on November 4, 1865. Warm Springs Mission was under Captain Smith's lay leadership from 1865 until the coming of Rev. R. N. Fee in 1878, according to the book *History of Indian Missions on the Pacific Coast* by Myron Eells. The book was loaned to Field Secretary, M. DeWitt Safford, by the great granddaughter of Captain Smith, Mrs. Rinke A. Feenstra of Dillard, Oregon. Nine years after his arrival as Indian Agent at Warm Springs, Captain Smith in 1874, wrote:

"A more degraded set of beings, I am sure, did not exist on the earth. The mind of man could not conceive that human beings could get so low in the scale of humanity as they were; and, I am sure, if they had been left to the instincts of their own wild savage natures, they could never have been so low down as they were. God's holy Sabbath was set apart as a day

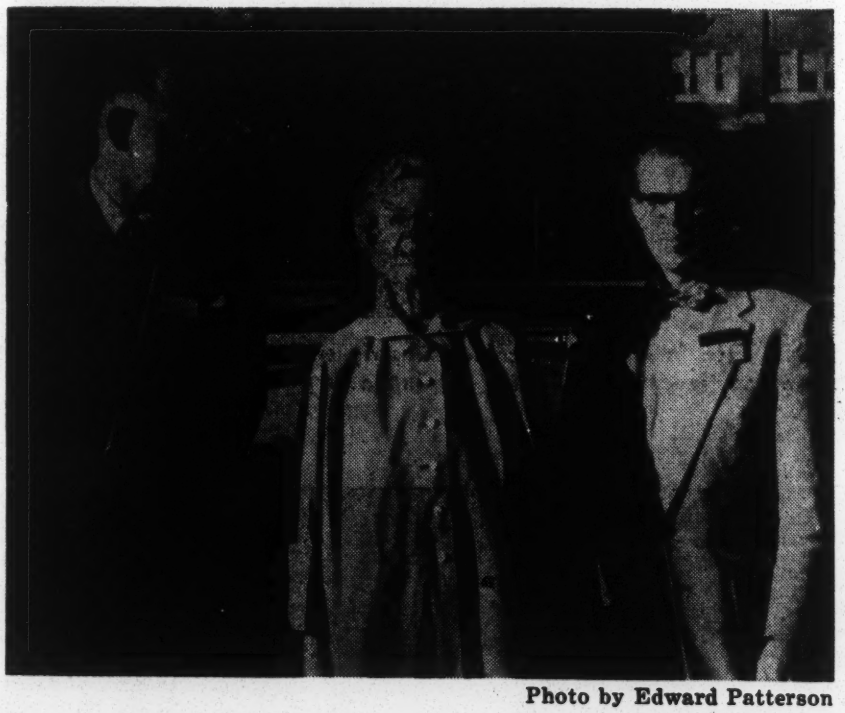


Photo by Edward Patterson

Great granddaughter of Captain John Smith, the founder of Warm Springs Indian Mission, Mrs. Rinke A. Feenstra of Dillard, Oregon, with Dr. M. DeWitt Safford, (left), Field Secretary of Columbia Synod, and Rev. Edward Patterson, pastor of historic Willamette Church. The occasion was the 90th anniversary of the arrival of Captain John Smith, United Presbyterian Elder, as the Indian Agent of the Warm Springs Reservation. (November 4, 1865) Mrs. Feenstra is the wife of Rev. Rinke A. Feenstra, pastor of the Methodist Church of Dillard and was a delegate to the Town and Country Convocation at Oregon State College, Corvallis—where picture was taken. Mrs. Dillard's father was a school teacher on the Warm Springs Reservation. Mrs. Dillard grew up in our First Church, Spokane, Washington, under the pastorate of the pioneer Columbia Synod missionary, Dr. W. A. Spalding.

of licentiousness and debauchery. Drinking and gambling had been common. Their women were universally unchaste, and were taught to believe that lewdness was a commendable practice, or even a virtue. Diseases and death were entailed on their posterity. The consequence was, that the Indians had lost all confidence in the honesty and integrity of the white men.

"How to restore the lost confidence seemed a herculean task. My first work was to get rid of all contaminating influences, by discharging bad men and filling their places with good, moral and religious persons. The reformation at first seemed slow, but gradually increased from day to day. I was soon able to start a Sabbath School, and Divine services were held every Sabbath. The Indians, old and young, were placed in suitable classes, and appropriate teachers set over them. Soon our large and commodious house of worship was filled to its utmost capacity by old and young, male and female, all seemingly eager to pick up the crumbs of comfort that fell from God's holy word; and from Sabbath to Sabbath this was continued.

"We now have three Bible classes that read a verse around. Many who cannot read can quote a large amount of Scripture. Quite a number, both men and women, lead in prayer, and many families maintain family worship, seemingly leading Christian lives. We have nearly one hundred professing to lead Christian lives, and we seem to be adding from day to day, such as I hope will be saved. Our day school has been a great success for the last two years—before that it was a failure."

M. DeWitt Safford

TRENDS IN THE NORTH SUDAN

(*Continued from Page* 269)

tional facilities, adequate development of their part of the country. There is a question of how to direct this ferment of economic and social change which has gone so far from the old accepted, traditional way of life. Can democracy work in a huge country whose people, outside the few towns, are so largely illiterate and whose knowledge and interest do not extend beyond their own clan or tribe?

One of the great questions is that regarding freedom of worship, of belief. Will the progressive young men be able to keep religion free or will the reactionary Moslems shackle the people with the old, strict, intolerant Moslem code of law and social practice? Will they be able to impose Islam upon the Christian and pagan south? Will the young church be able to withstand the pressures, social, political, economic, that will certainly oppose them? Not without your continuing prayers.

SENIOR LIFE MEMBERS (*Continued from Page* 306)

424. Miss Ruth W. Blackford, Loveland, Colo. By Mrs. W. D. Duff.

425. Mrs. Elizabeth Bruen, Torrington, Wyo. By Circle No. 6, Women's Association.

426. Mrs. Carl Hern, Torrington, Wyo. By Mrs. C. O. Downing.

427. Mrs. Robert Muhm, Torrington, Wyo. By a friend.

428. Mrs. Louis Wells, Torrington, Wyo. By Circle No. 1.

429. Mrs. Andy Kohl, Torrington, Wyo. By Circle No. 1.

430. Mrs. Marvin Rawlings, Torrington, Wyo. By Circle No. 6.

431. Mrs. Lee Root, Torrington, Wyo. By Circle No. 2.

432. Mrs. J. W. Ashburn, Torrington, Wyo. A friend.

433. Miss Shirley Seasock, Buffalo, N.Y. By the Ruth Purdy Girls' Circle.

434. Miss Judy Hammond, Buffalo, N.Y. By the Cleveland Drive Sunday School.

435. Mrs. Howard Hammond, Buffalo, N.Y. By a friend in Women's Association, Cleveland Drive Church.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

"Good deeds and kindnesses enable you to cut the lion's whiskers."

FAITH OF OUR FATHERS

What is faith? The answer is found in the first verse of Hebrews 11. "Now faith is the substance of things hoped for, the evidence of things not seen." In other words, we believe certain things without demanding proof. We believe that God created the world. We believe that Christ came into the world and lived here in the flesh among men.

What is the faith of our fathers? I shall take a few examples from the Bible. Noah believed the warning of God and despite the ridicule suffered from his neighbors, built a huge boat upon dry land. Thus he saved his family and all of the animals that God told him to save, thereby saving God the trouble of duplicating his work of creation. Abraham, the friend of God left his home and travelled to a far country, not knowing where he was going; only believing that God knew best. Again he showed faith when asked to offer up his only son. There are Isaac, Joseph, Moses, and many others who might be named.

To what does this faith of our fathers lead? Again, we take from the Bible our answer; Hebrews 12:1,2a, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." When our faith weakens, let us think on these verses.

What are some of the weights that hold us back in our missionary effort? Some that I know of are putting other interests ahead of the work of the society, using our time and our talents for the work of things outside of the work of the society. The work of the WGMS is Assembly assigned yet we will use our energies and our efforts for many worthwhile things which do not come under WGMS work. We do not clearly understand where our loyalty belongs.

"The sin that doth so easily beset us" is the sin of indifference. How many of us go out of our way to encourage all women of the church to become members of our society? How much time do we take with the aged members or with those who are hindered by distance or job from attending the meetings? Let us look to these things.

In closing, let me refer to the greatest missionary of all time, the apostle Paul. The foundations of Christianity in Asia and in Europe were laid by Paul. From Europe Christianity came to America and thence to all parts of the world.

Ours is a great heritage: The Faith of our Fathers. Is it living still within us? Have we overcome the world or do we let the world overcome us?

Let us become so "established in the faith" that we will ever stand secure. Let us live by this faith, let us pray by this faith. Let us accept it as a faith of victory and go forth to do greater things in His name.

"Faith of our fathers, holy faith
We will be true to thee, 'till death."

Grayce S. Hudley

Mrs. Hudley in sending this article, on our 1955 theme, writes: "Again the presbyterial voted to have the talk that I gave them printed in the "Horizons."

GOOD EXAMPLE

I have ever deemed it more honorable and more profitable, too, to set a good example than to follow a bad one. —Thomas Jefferson

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
109 Vance Road, Pittsburgh 35, Pa.

"The big tree has the most gum." (There is more wisdom in the old.)

PERTINENT NEWS

KENMORE, NEW YORK

As the New Year comes in, there is much that one can think of where new starts are to be made. In the work here at the Curtis Park Church is the desire to see more calling done, more people responding, and more boys and girls learning of Christ. This is my desire, remembering the way God has rewarded in last year's labors. You may have a part in it also as you pray that all the effort put forth may be for His honor and receive His blessing. *Esther M. Jones*

REQUEST FOR EZEL

The work in Ezel is going forward with everyone busy. The teachers' home is in need of new silverware and know the women of our Church would be interested in sending them their "Betty Crocker Coupons," that this need may be met. Please send to Mrs. Glen Helton, Teachers' Home, Ezel, Ky.

CALL OF A PASTOR

Since Rev. James Eddy left the pastorate of the United Presbyterian Church in Frenchburg over a year ago to go to Indianapolis, Indiana, we have been without a settled pastor. Some of the members of the school staff have filled in on occasion and during the school term of 1954-55 Mr. Lowell Stoesz, who was in attendance at the Asbury Seminary, came each week-end to fill the pulpit. He was instrumental in bringing other students from there, among them some foreign students who were here for study. His hard work and effort in behalf of the church was much appreciated.

Rev. and Mrs. Ralph Donaldson of Monroe, Iowa, made a trip to see the work and candidate in the pulpit. An official call has been extended to them. It is the prayer of the members of the congregation that they will find real blessing in their service here and bring a blessing to the community.

Rev. R. M. Donaldson
Frenchburg, Kentucky

Rev. Orus Rupe
Ezel, Kentucky

EVANGELISTIC SERVICE

Rev. John Powers from the Cedar Creek, Tennessee, Mission came to Frenchburg to spend a week living and working here in the community. The worship services on October 16 were in his charge and he held meetings nightly through the week.

Rev. Powers was not a stranger to the community as he had been here to conduct Baccalaureate Service in 1954 when his daughter, Marianna, was graduated from high school. She is in nurses' training in Knoxville, Tenn.

There was a good response in the church and the village. The singing and special music added much to the services. Mr. Gathman led the singing and groups from the dormitory and school furnished the specials, both instrumental and vocal numbers.

The messages had a strong appeal for salvation and a number of young people of the congregation responded and made decisions for the Lord. We urge your prayers that they may grow in this new life and in the knowledge of Christ as Savior.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa

"What is there that is not in Khartoum?" (He who is tired of Khartoum is tired of life.)

IN LOVING TRIBUTE

The Women's Board wishes to pay loving tribute to Miss Mabel Blair Dickey and Miss Mabel Clare Stewart, two former missionaries who had served faithfully for a time in our mission fields and who have been called to the heavenly home. Both had sincere devotion for the cause of Christ and offered themselves for service in a foreign land, but because of ill health each had to return to the homeland to serve here.

By strange coincidence, the given name of each was "Mabel", which significantly means *amiable,* and is one of the joy names of the love group. Each bore out these meanings in their devoted lives.

Miss Mabel Blair Dickey, a graduate of Westminster College, was appointed to Egypt in 1912 and served two years, when she had to return home. Her health improved and she returned to her work in Egypt in 1919 but was recalled again in 1922 on account of her health. She then taught in the Pittsburgh Public Schools until her retirement from Perry High School. Miss Dickey then served efficiently as a housemother at Westminster College until the summer of 1954. She passed away at the home of her sister, Miss Grace C. Dickey, Pittsburgh, March 31, 1955.

Miss Mabel Clare Stewart, a daughter of missionary parents who served in India, received her education at New Kensington High School and Westminster College. Miss Stewart was appointed as a missionary to India in September 1915 and served till March 1922, when she had to return to America. Because of her impaired health she was never able to return to India and the work she loved. Always interested in the missionary work of the Church, she gave of her time and strength unstintingly. Her brothers, Dr. Harris J. Stewart, recently retired from Pakistan-India, D. Fuller Stewart of Meadville, Pa., and her sister, Miss Elizabeth Stewart of New Wilmington, survive her. Miss Stewart's death occurred at Jameson Hospital, New Castle, Oct. 23, 1955 and services were held in New Wilmington U. P. Church.

INTERESTING ITEMS

"Again disaster has struck our people, the worst ever." Miss Betty Turner continues: "We have been thrilled at how folk here are responding to the call and giving of both clothes and money, also sewing of bedding and clothes. It will be weeks, even months, before all homes are rebuilt and people clothed and fed again.

Recently an American couple who are with the World Health Organization gave an organ for the Chapel at Tanta Hospital. It is rather old, but easy to play and has a lovely tone. It makes a nice addition to the Sabbath evening service.

Many of you will remember the Tanta Hospital gardener Hassan, who had been with the Hospital for over 50 years. He died September 20 of a stroke; Dr. Paul Jamison took him home, where he died shortly after arrival. Everyone will miss Hassan, for he was always on the job.

The higher classes at P.M.I., Assiut, Egypt, are fuller than usual, and many girls have come from outside schools; they need much encouragement and hard work to bring them up to the standard of the school. Three new short-term teachers are needed one immediately, if she is available.

There are about four girls at P.M.I. who are looking forward to entering nurses' training after more secondary

education. They are having to be helped not only with fees, but also brought up to the mark in their lessons. How much they need American short-termers!

THIS IS LIFE AT MAJI

The Maskal holiday is almost finished. I did a little washing and ironing, boiled the milk, made butter, then cut gauze and other dressings for the clinic and sterilized them. I boiled syringes and got distilled water ready for the clinic tomorrow.

If you had television (or the vision without the tele) you would see a house in an awful mess with pans here and there to catch the drip from the roof. We have had very heavy rain this past week and eleven days ago the roofer began to put a new thatch on. They are painfully slow at the best of times, especially as the man is on a daily wage now! They like to make the job last. However, the foreman of the work gang came to Hazel McGeary at that time and said the roofer was about to leave for another job in town, and, considering the state of this roof, it would be better to get it redone before he went, since he is the only roofer in town. The other house is still all right, and this one really didn't leak but it was sagging badly in many places and sprouting grass, barley and what not, showing it was badly deteriorated, so she told them to go ahead.

Seven years ago when the houses were being built we ran out of grass, and inasmuch as we were desperate for living quarters, they put marsh grass on this roof. Then, when they were able to get a new supply of grass they put it right over the marsh grass and this is why it now needs renewing; the other house is still in good condition. They have finished one bedroom, but something must have happened in one section, for it leaks terribly now and is in danger of melting the mud wall. The roofer says he will see to it when he gets around the house.

Next it was the new front door. Mr. Russell paid for it out of a special he had, and sent it from Addis Ababa all ready to set up. The door has two large glass panels, wind shields of Italian trucks! We found them in Shoa Gimura when we came the first time and bought them from the government. Mr. Russell made plywood doors to take the panels and it made the room light. However, the measurements sent to him must have been a little off for the door was a foot higher than the other one. That meant cutting out the wall above the door in order to fit into the new framework. More dust! The next job should be to whitewash the house, then it should be good order.

The clinic has been terribly demanding, especially since I moved into the new building. The people seem to like it.

(Mrs. A. W.) *Nessie Pollock,* R.N.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss L. Vernelle Blair, 1952 ..... Cairo
Miss Ruth A. Brooks, R.N., 1953 ..... Assiut
Miss Lela Dillon, 1954 ..... Assiut
Miss Evelyn C. Edie, 1955 ..... Cairo
Mrs. Jessie A. Fowler, 1955 ..... Assiut
Miss Evlyn W. Fulton, 1955 ..... Cairo
Miss Helen B. Galloway, R.N., 1954 ..... Assiut
Miss Lois A. Giffen, R.N., 1952 ..... Assiut
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Eunice McConkey, R.N., 1955 ..... Tanta
Miss Lois M. Patterson, 1954 ..... Assiut
Miss Carolyn A. Phelps, 1954 ..... Assiut
Miss Ruth Romaine, 1953 ..... Assiut
Mrs. Alma P. Ross, 1953 ..... Tanta
#Dorothy Miller Spielman, 1954 ..... Cairo
Miss Jean E. Stultz,1955 ..... Box 65, Tanta
Miss Mary Elizabeth Wilson, R.N., 1952 .... Tanta
Mrs. Pearl M. Yeckel, R.N., 1955 ..... Tanta

#Two-year term

PUNJAB, PAKISTAN

Miss Marjorie L. Feenstra, R.M.T., 1954 .... Lahore
Miss Helen P. Vos, R.N., 1954 ..... Lahore

THE SUDAN

Miss Irene M. Adams, 1954 ..... Khartoum North
Miss Minerva M. Campbell, 1954 ..... Atbara
Miss Martha I. Pollock, 1953 ..... Malakal

ETHIOPIA

Miss Lois R. Anderson, 1954 ..... Box 1111, Addis Ababa

UNDER APPOINTMENT

Miss Marguerite R. Fairman, M.T., 1955 ..... Bethesda Hospital, Zanesville, Ohio
Miss Audrey H. Kelker, 1955 ..... Box 55, Wildwood, Pa.
Mrs. Ilma M. Mason, 1955 ..... 4502 Natural Bridge Rd., St. Louis 7, Mo.
Miss Mary R. McLaughlin, R.N., 1955 ..... 721 N. 8th St., Philadelphia, Pa.
Miss A. Katie Turner, 1955 ..... 4302 Russell Ave., Apt. 1, Mt. Rainier, Md.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"Better the devil you know than the one you don't know."

LITERATURE SECRETARIES!

Society—Your list of those who have completed the Reading Course should be in the hands of your president by this time. Please do *not* send any lists to me. Your president will include it with her annual report so it will reach the Presbyterial Women's Secretary by January 10. Your Presbyterial Literature Secretary will receive the lists from the Women's Secretary and will send us the order for awards which will be relayed to you through her.

Presbyterial—If you have not received the lists of readers from the Presbyterial Women's Secretary by January 20, contact her. If possible, check on societies which have sent no list of readers before sending us your order for certificates and seals. It saves time and postage if your order is complete.

THE CHRISTIAN MISSION IN A REVOLUTIONARY AGE

The new foreign study theme is interesting and much material is available for your use. Check current and back issues of the *Christian Union Herald* and *The United Presbyterian* as well as *Missionary Horizons* for articles on how our missions are meeting physical, mental and spiritual hungers. Newspapers and magazines give illustrations of ways in which these hungers are manifesting themselves. Here is a list of available material from U. P. Bookstore.

This Revolutionary Faith—Shacklock. Cloth $2.00; paper $1.25. (Basic text)

Adult Study Guide—Wysham. Paper 50¢.

They Reach for Life—Skoglund. Cloth $3.00; paper $1.25. (Stories)

Hope Rises from the Land—Felton. Cloth $2.50; paper $1.50. (Stories and pictures—rural)

Bridges of God—McGavran. Cloth $2.50; paper $1.50. (Group evangelism in missions)

Pattern of Things to Come—McConnell. Paper 75¢; cloth $1.50. (Prophetic insights on the world mission of the church)

Mission Unlimited—Mack. Cloth $2.00; paper $1.25. (Pictorial presentation)

Hunger and Hope—Ferguson. Paper 50¢ (May be used as youth guide)

When We Pray—Rowland. Paper 50¢. (Devotional material)

Revolution and Redemption—Converse & Thomas. Paper 60¢. (The promise of redemption in the midst of change)

Shock and Renewal—Bridston. Paper 60¢. (Discussion pamphlet)

World Upside Down—Greene. Cloth $2.00; paper $1.25. (Stories about youth)

The Bible in World Evangelism—Chirgwin. Cloth $2.50; paper $1.50.

Great Is the Company—Wood. Cloth $2.50; paper $1.25. (Bible translators)

Introducing Hinduism—Pitt. Paper 60¢.

Introducing Islam—Wilson. Paper 60¢.

ORDER FROM AUDIO-VISUAL DEPARTMENT

In the Face of Jeopardy—Twenty-nine minute film in color. Set in Malaya. Rental $12.00 plus postage. In black and white—$8.00 and postage.

ORDER FROM WGMS LITERATURE DEPARTMENT

Leaflets—3¢ each: *Agricultural Projects in Egypt, Cooperation among Christian Groups in Pakistan, Literacy, Door to Bible Reading* (Sudan), *You, too, Can Learn to Read* (Pakistan), *Sialkot Hospital, Tanta Hospital. Literacy as Evangelism*—5¢

Order blanks for banquet accessories on foreign theme—or send to Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Ind.

READING COURSE

Plan to begin now the 1956 Reading Course. Short reviews of the 16 suggested books appear in the October, November and December issues of *Missionary Horizons*. Lists are available as bookmarks. A list also is on page 27 of *Program Calendar*.

P.C. AND P.C.

Have you ordered your Program Calendars from Mrs. Arnold, 510 S. Trenton Ave., Pittsburgh 22, Pa.

Have you ordered your Prayer Cycles from the Literature Department?

Tributes

Mrs. Anna Huffman

The Women's Missionary Society of the First United Presbyterian Church of Pittsburg, Kansas wishes to pay loving tribute to the memory of Mrs. Anna Huffman, who was called to her heavenly home July 27, 1955.

She was faithful to her church and the Women's organizations.

"They never quite leave us, our friends of the past,
Who are sleeping 'til Jesus shall come from above;
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love."

Mrs. J. T. Stewart
Mrs. C. A. Eakins
Mrs. C. I. Huffman

Mrs. Myrtle Caskey

The Women's Missionary Society of the United Presbyterian Church of College Corner, Ohio, wishes to pay loving tribute to the memory of Mrs. Myrtle Caskey, who was called to her heavenly home August 26, 1955.

Her quiet devout Christian life was an inspiration to all who knew her.

To her loved ones we extend our deepest sympathy.

A door swings briefly open
And a loved one slips away,
Slips from Life's dark shadows
Into bright eternal day.

The Committee

Mrs. Arthusa Lasker

The women of the Garfield Blvd. Church wish to pay tribute to the memory of Mrs. Arthusa Lasker, who passed away April 27, 1955. A loyal member of the Missionary Society, she served as secretary for many years, and as treasurer the last few years. Always faithful in any work, generous with her means, her interest in her church never wavered.

We shall cherish her memory and her devotion to the work of the church, and are thankful for her life among us.

We commend her loved ones to the care of Him whom she loved and served.

Committee

Miss Laura Clements

In December, 1954, the Women's Missionary Society of the Blairsville United Presbyterian Church lost one of its most faithful members, Miss Laura Clements. She served for many years as secretary of the society and her devout Christian life endeared her to all who knew her.

We extend our sincerest sympathy to her sister, Mrs. Loyal Hart. Committee

Miss Jennie Dickey

It is with sadness and a note of triumph that the Women's Missionary Society of the First United Presbyterian Church of Pittsburg, Kansas wishes to offer a tribute of love and respect to the memory of Miss Jennie Dickey, a pioneer member of the congregation and of the Women's Missionary Society, who was called home September 10, 1955.

Quiet and unassuming, she manifested a deep interest in all phases of the work and was ever ready to help when called upon.

In the Girls' Department of the Sabbath School she served as teacher for a number of years. She was faithful in attendance and conscientious in visiting the sick and shut-ins.

"Precious in the sight of the Lord is the death of His saints."

Mrs. J. T. Stewart
Mrs. C. A. Eakins
Mrs. C. I. Huffman

Mrs. Martha Burk Lentz

The Women's Missionary Society, U. P. Church, Pitcairn, Pa., wishes to pay tribute to the memory of one of our loved members, Mrs. Martha Burk Lentz, who passed away November 18, 1955.

She was a life member of WGMS.

We extend our heartfelt sympathy to her loved ones and commend them to God's loving care.

Women's Missionary Society

Mrs. Margaret Herr

The Women's Missionary Society of the Glade Run United Presbyterian Church of Cooperstown, Pa., wish to pay tribute to the memory of Mrs. Margaret Herr, who passed away October 15, 1955.

In her quiet, unassuming manner she taught us all humility and her presence at our meetings was an inspiration to all who knew her.

To her loved ones we extend our sincerest sympathy and commend them to the care of him whom she so faithfully served.

Committee

Mrs. Lavinia Wilson

The Christian Women's Association of The Sherwood U. P. Church, of Philadelphia, Pa., wishes to pay loving tribute to the memory of Mrs. Lavinia Wilson, a faithful member of our church who passed on to her heavenly home November 11, 1955. Her quiet, sweet personality and her loyalty to her church, and its activities, were an inspiration to all. To her loved ones we extend our deepest sympathy.

Mrs. Helen M. Mueller
Mrs. Agnes H. Shepp

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Anita Ann Longhorn ..... Jones Academy, Hartshorne, Okla.
Mr. Leslie Smith ..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer ..... Warm Springs, Oregon
Rev. Gilbert Forbes ..... Tama, Iowa
Mr. E. A. Penney ..... R.F.D., Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission ..... Kayenta, Arizona
Freight and Express address .. Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KENTUCKY

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Mr. Geraldine Galloway, H.S. Prin.	Frenchburg, Ky.
Mr. Lester McCauley, Elem. Prin.	Frenchburg, Ky.
Miss Ruth Ulbrich, Secretary	Frenchburg, Ky.
Mrs. Clay Banks	Frenchburg, Ky.
Mrs. Elsie Bashford	Frenchburg, Ky.
Mrs. Irene Birchfield	Frenchburg, Ky.
Mrs. Louise Burtner	Frenchburg, Ky.
Miss Francina Dyer	Frenchburg, Ky.
Mrs. Florence Eiler, Matron	Frenchburg, Ky.
Miss Alice Hesselink	Frenchburg, Ky.
Miss Lois Heykoop	Frenchburg, Ky.
Mrs. Anna M. Hieronymus	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Mr. S. O. Linderholm	Frenchburg, Ky.
Miss Esther Marie McDowell	Frenchburg, Ky.
Miss Joyce Murphy	Frenchburg, Ky.
Miss Bertha Pecht	Frenchburg, Ky.
Mr. Robert Randall, Coach	Frenchburg, Ky.
Mr. and Mrs. Arnold Ross	Frenchburg, Ky.
Mr. Zenas Spicer	Frenchburg, Ky.
Mr. Ashley Stuart	Frenchburg, Ky.
Mr. Adrian Wells	Frenchburg, Ky.
Mrs. Clinnie Patterson, Clothes Room Manager	Frenchburg, Ky.
Mrs. Lela Horn, Dietitian	Frenchburg, Ky.
Rev. and Mrs. Ralph M. Donaldson	Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N. Supervisor	Frenchburg, Ky
Miss Betty J. Hatton, R.N.	Frenchburg, Ky.
Miss Joan Johnston, Business Office	Frenchburg, Ky.
Mrs. Berna Phelps, L.P.N.	Frenchburg, Ky.
Miss Bernice J. Olson, Technician	Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian	Frenchburg, Ky.

EZEL, KENTUCKY

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Wanda Aigner	Ezel, Ky.
Mr. Ran Boggs	Ezel, Ky.
Mr. and Mrs. Albert Dorsey	Ezel, Ky.
Miss Zilla Hawthorne	Ezel, Ky.
Mr. Glen Helton	Ezel, Ky.
Mrs. Jean Helton	Ezel, Ky.
Mrs. Duncan C. Henry	Ezel, Ky.
Mrs. Mildred Little	Ezel, Ky.
Miss Shirley Lobb	Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch	Ezel, Ky.
Miss Mayme McGuire	Ezel, Ky.
Mrs. Elza Motley	Ezel, Ky.
Mr. Ottis Murphy	Ezel, Ky.
Mrs. Dorothy Murphy	Ezel, Ky.
Mrs. Ora Mynhier	Ezel, Ky.
Miss Elizabeth Newcomb	Ezel, Ky.
Miss Mabel Parchman	Ezel, Ky.
Miss Marilyn Tague	Ezel, Ky.
Miss Florence Wheeler	Ezel, Ky.
Mrs. Eliza Hulick—Clothes Room Mgr.	Ezel, Ky.
Rev. and Mrs. F. Orus Rupe	Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey ..... New York Presbytery
..... 51 Grant St., Fairview, N.. J.
Miss Esther Jones ..... Caledonia, Presbytery,
..... 557 Emerson Dr., Buffalo 21, N. Y.
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell 36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge .....
..... U. P. Home, Washington, Ia.
Miss Ruth Courter ..... Winfield, Iowa

NEGRO MISSIONS

ARLINGTON INSTITUTE

Supt. and Mrs. K. P. Thomas	Annemanie, Ala.
Miss Mary Martin (Bible)	Annemanie, Ala.
Mrs. M. C. Pugh	Annemanie, Ala.
Mrs. Alberta Southall	Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden, Ala.
Asst. Supt. and Mrs. J. A. Tyree	Camden, Ala.
Miss Ethel M. Allen	Camden, Ala.
Miss Joe Dee Atchison	Camden, Ala.
Miss Frances J. Boyd (Bible)	Camden, Ala.
Mr. I. Brown	Camden, Ala.
Miss W. K. Charley	Camden, Ala.
Mrs. Gwendolyn Cooke	Camden, Ala.
Mr. R. V. Cooper	Camden, Ala.
Mr. H. A. Duncombe	Camden, Ala.
Mrs. A. E. Freeman	Camden, Ala.
Mr. J. E. Hobbs	Camden, Ala.
Mr. and Mrs. H. V. McKeldin	Camden, Ala.
Mrs. Elizabeth Parrish	Camden, Ala.
Miss Geraldine Pettway	Camden, Ala.
Miss Elois Primm (Bible	Camden, Ala.
Mrs. Mayme L. Smith	Camden, Ala.
Mrs. Mattie L. Street	Camden, Ala.
Miss V. O. Watts	Camden, Ala.
Miss L. M. Washington	Camden, Ala.
Miss Alice B. Whittaker	Camden, Ala.
Miss Cora H. Whorter	Camden, Ala.
Mrs. B. D. Bridges, Dietitian	Camden, Ala.
Mrs. Sarah W. Rivers, Matron	Camden, Ala.
Mrs. Minnie Peoples, Laundress	Camden, Ala.
Mr. Martin Dees, Maintenance	Camden, Ala.
Rev. James F. Reese, Pastor at Camden and Miller's Ferry	Camden, Ala.

THYNE INSTITUTE, VIRGINIA

Mrs. Grayce S. Hudley ..... Chase City, Va.

JUBILEE HOSPITAL, N. C.

Mrs. Eva J. Adams, R.N., Supt.	Henderson, N. C.
Miss Gertrude Allen, R.N.	Henderson, N. C.
Mrs. Barnett, R.N.	Henderson, N. C.

(Four other graduate nurses and twelve other aides.)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible ..... Henderson, N. C.

KNOXVILLE COLLEGE, TENNESSEE

Mrs. Geneva Arnold, Ass't Dietitian	Knoxville, Tenn.
Miss N. Addaline Brandon	Knoxville, Tenn.
Mrs. Eldred Davis	Knoxville, Tenn.
W. S. E. Hardy, M.D.	Knoxville, Tenn.
Mrs. Nettie C. Hickey, McCullogh Hall	Knoxville, Tenn.
Miss Esther Johnson, Wallace Hall	Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary	Knoxville, Tenn.
Mrs. Mozelle Robinson, Dean of Women	Knoxville, Tenn.
Miss Mabel Weir, Dietitian	Knoxville, Tenn.
Mrs. Mildred Wellman, R.N.	Knoxville, Tenn.

MILLER'S FERRY, ALABAMA

Supt. and Mrs. B. T. Ridgeway	Miller's Ferry, Ala.
Mrs. Sallie A. Bettis	Miller's Ferry, Ala.
Mr. John Brooks	Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson	Miller's Ferry, Ala.
Mrs. Darthular M. Cunningham	Miller's Ferry, Ala.
Miss Olivia Hamilton	Miller's Ferry, Ala.
Mr. Booker T. Hollinger	Miller's Ferry, Ala.
Miss Mildred Moseley	Miller's Ferry, Ala.
Mr. and Mrs. C. T. Patterson	Miller's Ferry, Ala.
Mrs. Allene Reese (Bible)	Miller's Ferry, Ala.
Mr. F. D. Reese	Miller's Ferry, Ala.
Mrs. Elizabeth Thomas	Miller's Ferry, Ala.
Miss Annie Walton	Miller's Ferry, Ala.
Mr. Otis Woody	Miller's Ferry, Ala.
Mrs. Annie Jones, Dietitian	Miller's Ferry, Ala
Mrs. Annie McDowell, Matron	Miller's Ferry, Ala.
Mr. Herman Bridges, Maintenance	Miller's Ferry, Ala.

PRAIRIE, ALABAMA

Supt. and Mrs. William T. Peters	Prairie, Ala.
Mrs. Leola Jackson	Prairie, Ala.
Miss Vashti Jones	Prairie, Ala.
Mrs. D. C. McCall	Prairie, Ala.
Mrs. Helena Shelby	Prairie, Ala.
Rev. C. C. Brown, D.D., Pastor at Prairie and Annemanie	625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren ..... % Mrs. P. H. Parker. Knoxville College, Knoxville, Tenn.
Dr. and Mrs. D. F. White .....
..... 825 First Ave., Selma, Ala
Mrs. N. D. Williams ..... Miller's Ferry, Ala

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 — Assiut
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Mildred M. Cooke, R.N., 1954 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1924 — Assiut
Miss Lois M. Finney, 1953 — Cairo
Miss Davida M. Finney, 1915 — Cairo
Miss Elsie M. French, 1909 — Cairo
Miss Eleanor L. Gersiek, 1955 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice M. Grimes, 1924 — Cairo
Miss Faith E. Hamilton, 1954 — Cairo
Miss L. Katherine Jacobsen, 1954 — Cairo
Miss Lois D. Kingan, 1926 — Benha
Miss Mary L. Markley, 1954 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss Beatrice H. McClellan, 1948 — Luxor
Miss Sarah B. Meley, 1923 — Cairo
Miss Ruth L. Nolin, M.T., 1955 — Tanta
Miss Helen J. Neerdewier, 1921 — Beni Suef
Miss Venna R. Patterson, 1924 — Alexandria
iss Frances M. Patton, 1922 — Mansura
Miss Martha A. Rey, 1938 — Cairo
Mrs. Rachel T. Seiver, 1925 — Fayoum
Miss Norma Lee Squires, 1954 — Cairo
Miss Inez M. Sutton, 1949 — Luxor
Miss Alberta A. Tedford, R.N., 1947 — Tanta
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Elizabeth M. Wilson, 1932
9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921 — Minia

On Furlough

Miss Marjorie J. Dye, 1951
Kennedy School of Missions, Hartford 5, Conn.
Miss Evelyn McFarland, 1919; 1949
Robinson Rd., R. 3, New Castle, Pa.
Miss Marie F. Tait, 1925; 1948
R.D. 5, Mercer, Pa.
Miss Margaret A. Work, 1924**
E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 — Sialkot City
Miss Ruth I. Ardrey, 1924 — Lahore
Miss Margaret E. Ballantyne, 1941 — Sangla Hill
Miss R. Jean Black, 1921 — Pasrur
Miss Frances E. Brown, 1927; 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Audrey C. Campbell, 1953 — Rawalpindi
Miss Florence M. Carithers, R.N., 1953 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss Edith M. Drake, 1947 — Sheikhupura
Miss Margaret J. Fehlman, 1913 — Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Taxila
Miss Mary H. Lentz, R.N., 1950 — Taxila
Miss Barbara A. Lewis, 1953 — Lahore
Miss M. Frances Lincoln, R.N., 1920 — Sargodha
Miss Laura R. MacLachlan, 1938 — Sheikhupura
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Gene A. Purdy, 1954 — Sialkot City
Miss Laura Reynolds, 1924 — Taxila
Miss Louise E. Scott, 1916 — Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur
Miss Josephine L. White, 1951 — Sialkot City

On Furlough

Miss M. Evelyn Cathcart, 1925
250 W. Green St., Glenwood, Minn.
Miss Evelyn M. McKelvey, R.N., 1937
721 Forest St., Hartford, Wis.
Miss Margaret L. Murdoch, 1924 — Salem, N. Y.

PUNJAB, INDIA

Miss S. Jane Lamont, 1928 — Pathankot
Miss Dorothy M. Neff, 1952 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Vivian L. Trimble, 1921 — Pathankot

On Furlough

Miss Vida J. Graham, 1922
4641 Illinois Ave., Fair Oaks, Calif.

THE SUDAN

Miss Una Cole, 1918 — Gedaref
Miss Beverly J. Day, 1953 — Omdurman
Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Marian I. Farquhar, 1945 — Nasir
Miss Rosaltha Kenagy, 1950 — Khartoum North
Miss Aleta J. Mathews, 1946 — Box 34, Khartoum N.
Miss Marguerite M. McClellan, 1926
Box 42, Atbara
Miss E. Verna Pillow, 1930 — Khartoum
Miss Dorothy L. Rankin, 1946 — Doleib Hill
Miss Mary K. Smith, M.D., 1944 — Pibor, via Malakal
Miss Frances Turk, R.N., 1921 — Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949
Ler via Adok, U.N.P., White Nile Mail Service
Miss Ruth E. Wilson, 1951 — Omdurman

On Furlough

Miss Mary Anna Bode, 1952
1769 Barr Ave., Pittsburgh 5, Pa.
Miss Mary Jane McKnight, 1922
809 Entrance Dr., Ellwood City, Pa.
Miss M. Evelyn Stewart, 1952
3596 Walnut St., Lafayette, Calif.
Miss Helena G. Tetley, 1951
Kennedy School of Missions, Hartford 5, Conn.

ETHIOPIA

Miss Eileen Halewood, R. N.,1947
(Via Dembi Dolo) — Sayo
Miss Mary Nell Harper, R.N., 1948
(via Dembi Dollo) Sayo
Miss Norma H. Knieriemen, R.N., 1951 — Ghimeera
Miss Hazel J. McGeary, 1946 — Maji
Miss Ruth M. Nichol, 1938 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
Mrs. Ruth L. Walker, 1923 — Addis Ababa
Miss Joan E. Yilek, 1948
Pokwo, via Dembi Dollo, Ethiopia
(Maji & Ghimeera mail to Box 1111, Addis Ababa.)

On Furlough

Miss Isabel Blair, 1922 — % Mrs. A. C. Farner,
412 Center Ave., Greensburg, Pa.
Miss Martha A. Maxwell, R.N., 1951
95 Fairmont Ave., Fairmont, W. Va.
Miss Ruth E. McCreery, 1950
524 W. Crosby Ave., Altadena, Calif.
Miss Marjorie Faught, R.N., 1938**
578 Sheffield Drive, Springfield, Delaware Co., Pa.

UNDER APPOINTMENT

Miss Marie A. Lusted, R.N., 1955
1606 East-West Hwy., Apt. 342, Silver Springs, Md.
Miss Mary Frances Lyon, M.D., 1955
139 E. Grantley, Elmhurst, Ill.

RETIRED FROM ACTIVE SERVICE EGYPT

Miss Ella M. Barnes, 1911
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909
1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918
1116 East 7th, Newton, Kansas
Miss Minnehaha Finney, 1894
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Lucy Lightowler, 1921
308 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Miss Dora B. Mason, 1918
% U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Carol E. McMillan, 1906
1208 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902
% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Miss M. Stella Robertson, 1928
Five Shoregate, Crail, Fife, Scotland
Mrs. Jane C. Smith Simpson, 1922
4332 10th St., St. Petersburg 4, Fla.
Miss Nellie C. Smith, 1911
102 W. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919
1203-13 E. Washington St., Washington, Iowa
Miss Ida Whiteside, 1918; 1935
25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson 1924; 1944
505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919
"Linwood," Beaver, Pa.

PAKISTAN-INDIA

Miss Hazel Bennett, 1908
754—22nd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918 — % Mrs. John Smiley,
311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884
Box 992, Santa Ana, California
Miss Betsy Fleming, 1918
6549 Emerald Ave., Chicago 21, Ill.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904
425 N. Galloway St., Xenia, Ohio
Miss Mary E. Logan, 1891
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 — Lebo, Kansas

THE SUDAN

Miss Mary E. Cole, 1919
308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912
21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924
3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919 — Lenox, Ia.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 — Reedsville, Pa.

**Leave of absence for family reasons.

(Note: All short-termers are listed in the Foreign Department.)

MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

% American Mission should be added to each foreign address

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Rev. and Mrs. Eugene H. Ammon ..... Assiut
Dr. and Mrs. Ewing M. Bailey, P.O. Box 1422, Cairo
Rev. and Mrs. Kenneth E. Bailey ..... Cairo
Rev. and Mrs. K. G. Fleming
..... 37 Sidi Metwalli, Alexandria
Dr. and Mrs. Paul W. Jamison ..... Tanta
Dr. and Mrs. N. A. Kraft ..... Assiut
Rev. and Mrs. John G. Lorimer ..... Mansura
Rev. and Mrs. Paul H. McClanahan ..... Assiut
Mr. Everett W. McCreery ..... Assiut
Rev. H. A. McGeoch, D.D.
..... 37 Sidi Metwalli, Alexandria
Rev. and Mrs. W. A. McGill, P.O. Box 1422, Cairo
Dr. and Mrs. R. T. McLaughlin ..... Fayoum
Rev. and Mrs. Kenneth Nolin ..... Cairo
Mr. and Mrs. W. W. Nolin ..... Assiut
Rev. and Mrs. James W. Pollock ..... Tanta
Rev. and Mrs. Bernard E. Quick ..... Cairo
Dr. and Mrs. Walter J. Skellie ..... Assiut
Dr. and Mrs. John A. Thompson .... Box 1422, Cairo
Rev. and Mrs. C. B. Watkins ..... Assiut

On Furlough

Mr. and Mrs. Judson W. Allen
..... 100 N. Phillips Ave., Sioux Falls, S. D.
Mrs. H. A. McGeoch
..... Lakeside Ave., New Concord, Ohio
*Rev. and Mrs. George E. Morrison
.... Kennedy School of Missions, Hartford, Conn.
Mr. and Mrs. Robert M. Turnbull
..... 1431 Summit Ave., Ames, Iowa

PUNJAB, INDIA

Dr. and Mrs. J. Morgan McKelvey ..... Gurdaspur

On Furlough

Rev. and Mrs. L. A. McCulloch
.. Cottage 5, 108 Ross Ave., San Anselmo, Calif.

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. J. D. Brown ..... Gujranwala
Dr. and Mrs. O. A. Brown ..... Sialkot
Dr. and Mrs. Norval E. Christy ..... Taxila
Dr. and Mrs. W. C. Christy ..... Gujranwala
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. E. H. Glassman ..... Campbellpur
Dr. and Mrs. Orval L. Hamm ..... Sialkot
Rev. and Mrs. John D. Harkness ..... Sargodha
Mr. and Mrs. Irvin G. Lotze ..... Gujranwala
*Mrs. Horace J. McGuill ..... Sialkot
Rev. and Mrs. C. Emerson McBane .... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Sialkot
Rev. and Mrs. Paul R. Pulliam ..... Sheikhupura
Rev. and Mrs. G. LeRoy Selby ..... Pasrur
Mr. and Mrs. Charles A. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Taxila
*Dr. Virginia L. VanGeyt
% Medical Center, Ludhiana, India
Rev. and Mrs. John W. Wilder ..... Rawalpindi

On Furlough

Dr. and Mrs. J. H. Colvin ..... Sussex, Wis.
Mr. and Mrs. C. C. Millson
..... 8552 Stone Ave., Seattle 3, Wash.
Dr. and Mrs. Hugh M. Milne
..... 303 Parkway, Wheaton, Ill.
Dr. and Mrs. W. H. Ross ..... Olathe, Colorado
Dr. and Mrs. Robert Tebbe
..... 44 Alexander St., Princeton, N. J.
Dr. and Mrs. John Vroon
1121 Neland Ave., S.E., Grand Rapids, Mich.
Mr. and Mrs. F. A. Whitfield
..... 1010 W. 1st St., Topeka, Kansas

THE SUDAN

Rev. and Mrs. W. B. Adair .... Obel, via Malakal
Rev. and Mrs. W. B. Anderson
..... Mundri, via Malakal
#Rev. and Mrs. C. Lee Crandall, Akobo, via Malakal
Rev. and Mrs. James R. Deemer ..... Omdurman
#Mr. and Mrs. Lambert B. Ekster
..... Mundri, via Malakal
Dr. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. Willard M. Galloway .... Wad Medani
Dr. and Mrs. Robert G. Gordon ..... Nasir
#Rev. and Mrs. Harvey T. Hoekstra ..... Akobo
#Rev & Mrs. Paul E. Hofstetter Pibor, via Malakal
Mr. and Mrs. Charles Jordan ..... Malakal
Rev. and Mrs. Robert H. Meloy ..... Omdurman
Rev. and Mrs. W. H. Philips ..... El Obeid
Mr. and Mrs. Edward O. Pollock ..... Malakal
Dr. and Mrs. R. F. Shields ..... Khartoum
#Rev. and Mrs. LeVerne Sikkema ..... Akobo
#Rev. and Mrs. Robert Swart ... Pibor, via Malakal
Mr. and Mrs. Milton H. Thompson ..... Malakal
Rev. and Mrs. Harold T. Walker ..... Gedaref
Mr. and Mrs. E. Alan Webb ..... Malakal
Rev. and Mrs. Alexander C. Wilson ..... Malakal

*Associate. #Reformed Church in America.

On Furlough

Dr. and Mrs. J. Lowrie Anderson ..... Apt. B-3,
Payne Apts., 38 Alexander St., Princeton, N. J.
Rev. and Mrs. S. Robb McLaughlin
..... 130 Edgewood Ave., Grove City, Pa
Dr. and Mrs. Albert G. Roode
..3461 Harrisburg St., Ingram, Pittsburgh 4, Pa.
Rev. and Mrs. A. Mac Roy
..... 153 Lakeside Ave., New Concord, Ohio

ETHIOPIA

Rev. and Mrs. Milton C. Fisher ..... Addis Ababa
Rev. and Mrs. C. M. Haspels
..... (Ghimeera) address: Addis Ababa
Rev. and Mrs. Harold Kurtz ..... Addis Ababa
Dr. and Mrs. W. D. McClure ..... Gambella, Sudan
Rev. and Mrs. Niles Reimer ..... Addis Ababa
Mr. and Mrs. Fred Russell ..... Addis Ababa
Rev. and Mrs. Murray Russell ..... Dembi Dollo
Rev. Malcolm S. Vandevort ..... Dembi Dollo
Mr. and Mrs. Phil R. West ..... Addis Ababa

FOREIGN SECY., BD. OF FOREIGN MISSIONS

Dr. & Mrs. Glenn P. Reed Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Dr. and Mrs. J. W. Acheson
..... 155 Beechwood Road, New Wilmington, Pa.
Dr. and Mrs. E. E. Elder
..... 5450 Wissahickon Ave., Philadelphia 44, Pa.
Dr. and Mrs. Dalton Galloway
..... 2205 Audley Ave., New Castle, Pa.
Dr. and Mrs. W. P. Gilmor .... West Alexander, Pa.
Rev. and Mrs. F. D. Henderson
..... 542 N. Beaver St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison
..... R. D. 1, Claysville, Pa.
Dr. and Mrs. W. B. Jamison .. New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan
..... R. R. 3, Monmouth, Ill.
Mr. M. C. McFeeters
..... 225 N. Mercer St., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore
..... 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips
United Presbyterian Home, Washington, Iowa
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. F. Scott Thompson
..... 5528 Wayne Ave., Philadelphia 44, Pa.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell
..... 128 Garden Ave., Grove City, Pa.
Dr. and Mrs. H. C. Chambers
.... 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. and Mrs. E. V. Clements
..... 152 Waugh Ave., New Wilmington, Pa.
Dr. D. R. Gordon
..... 2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur
..... 814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam
..... 208 North "I" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken
..... 420 E. Green St., Winterset, Iowa
Dr. and Mrs. Harris J. Stewart New Wilmington, Pa.

THE SUDAN

Dr. and Mrs. W. J. Adair ..... Eskridge, Kansas
Dr. and Mrs. Paul J. Smith .. North Bend, Nebraska

IN SHORT-TERM SERVICE, EGYPT

Miss Nonine E. Borgman ..... Cairo
Miss Dorothy H. Cushman ..... Cairo
Miss Neva J. Galloway ..... Cairo
Miss D. Jeanne Glazener ..... Cairo
Mr. and Mrs. G. Kenneth Gordon ..... Assiut
Dr. Earl M. Kroth ..... Assiut
Miss Elsie L. McClymonds ..... Assiut
Miss Jacquelyn Martin ..... Assiut
Mr. and Mrs. George Meloy ..... Assiut
Miss Joan Murdock ..... Assiut
Mr. and Mrs. Donald M. Parkinson ..... Assiut
Mrs. Fay Reed ..... Assiut
Miss Lois J. Simon ..... Cairo
Miss Lucy L. Soule ..... Assiut
Miss Harriet E. Wagner ..... Cairo

PAKISTAN-INDIA

Mr. and Mrs. Chas. Atwater ..... Landaur, U. P.
Dr. and Mrs. David L. Dye .. Rawalpindi, Pakistan
Mrs. Winifred Hardeman .. Landaur, U. P., India
Mr. Laurence R. McCulloch .. Rawalpindi, Pakistan
Miss Dorothea McKissick .... Landaur, U.P., India
Mr. Warren J. Whaley ..... Sialkot, Pakistan

THE SUDAN

Rev. and Mrs. Willard C. Billica ..... Malakal
Mr. Monte E. Parr ..... Malakal
Mr. Richard Ploen ..... Omdurman
Mr. Richard C. Smith ..... Omdurman
Dr. and Mrs. James West ..... Ler

ETHIOPIA

Dr. Andrew C. N. Millar
..... Ghimeera; address Addis Ababa
Dr. and Mrs. Walter E. Rohm ..... Dembi Dollo
Mr. John C. Wolf ..... address Gambela, Sudan

OFFICERS OF THE ANNUAL WGMS CONVENTION
Canton, Ohio — June 11 - 14, 1956

President	Mrs. Walter F. Bouley, 4 Ravenswood Terrace, Buffalo 25, N. Y.
First Vice President	Mrs. John Bailey, Coal Valley, Illinois
Second Vice President	Mrs. Joseph Stevens, 4147 Alla Rd., Venice, California
Secretary	Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Missouri
Treasurer	Mrs. H. Ray Shear, 904 Publication Bldg., Pittsburgh 22, Pa.

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CO-CHAIRMAN—Mrs. Russell A. Arthur	91 Lind Ave., Mansfield, Ohio
CO-CHAIRMAN—Mrs. William Whitlatch	2533 W. Tuscarawas, Canton, Ohio
SECRETARY—Mrs. Arquette Rust, Jr.	120 Stewart Ave., Mansfield, Ohio
TREASURER—Mrs. L. C. Schwager	2517 Baldwin Ave., N.E., Canton 5, Ohio
REGISTRATION AND ASSIGNMENT—Mrs. John Eakin	2618 Ninth St., S.W., Canton, Ohio
FOOD AND SERVING—Mrs. Glen Wilson	4960 Barrie Ave., N.W., Canton, Ohio
PUBLICITY—Mrs. William Scheel	3981 Bellwood Drive, N.W., Canton, Ohio
TRANSFER—Mrs. W. O. Ittner	1013 28th St., N.E., Canton, Ohio
BADGE—Mrs. Arlie L. Kiser	220 Chilton Ave., Mansfield, Ohio
DECORATING AND EQUIPMENT—Mrs. James Ferguson	3420 Waynesburg Road, Canton, Ohio
USHERS AND PAGES—Mrs. Carl E. Berndt	4901 East Blvd., N.W., Canton, Ohio
MUSIC—Mrs. John Stoner	2409 Gilbert Ave., N.E., Canton 5, Ohio
PAGEANT—Mrs. Percy Hall	558 Illinois Ave., Mansfield, Ohio
SPECIAL SERVICES—Mrs. Wade Arnold	2710 Tenth St., S.W., Canton 10, Ohio
LITERATURE—Mrs. Arthur Johnstone, Jr.	609 Bedford Ave., S.W., Canton 10, Ohio
HOSPITALITY AND RECEPTION—Mrs. J. P. Graham	1216 Perkins Ct., N.W., Canton, Ohio

THANK OFFERING—LIFE MEMBERS

(*Continued from Page* 311)

436. Mrs. George Seyfang, Buffalo, N.Y. By Women's Association, Cleveland Drive Church.

437. Mrs. Leroy Olver, Buffalo, N.Y. By Women's Association, Cleveland Drive Church.

438. Mrs. Harvey Cutting, Buffalo, N.Y. By a friend in Cleveland Drive Church.

439. Mrs. Robert Stetson, Buffalo, N.Y. By Faith Bible Class, Cleveland Drive Church.

440. Mrs. Howland Sherman, Buffalo, N.Y. By her sister, Mrs. Howard Lallmang.

441. Mrs. Margaret Fairholm, Buffalo, N.Y. By Albertha Kemps.

442. Mrs. Walter Soll, Buffalo, N.Y. By Women's Association, North Park Church.

443. Mrs. J. S. Stevenson, Buffalo, N.Y. By Women's Association, North Park Church.

444. Miss Shirley Ferguson, Buffalo, N.Y. By parents, Dr. & Mrs. Cuyler N. Ferguson.

445. Mrs. J. Reese Jones, Buffalo, N.Y. By Group No. 1, Women's Association, N. Park Church.

446. Mrs. Milton K. Dietzer, Buffalo, N.Y. By North Park Bible School.

447. Mrs. Willard Hilts, Buffalo, N.Y. By North Park Bible School.

448. Mrs. Clarence Marks, Buffalo, N.Y. By Amicus Missionary Society, First Church.

449. Mrs. James Balsdon, Buffalo, N.Y. By a friend.

450. Mrs. Walter Kranz, Hamburg, N.Y. By Women's Association, Wayside U.P. Church.

451. Mrs. William Eakin, Lake View, N.Y. By Women's Association, Wayside U.P. Church.

452. Mrs. Margaret La Turner, Kenmore, N.Y. By a friend.

453. Mrs. Emma Cameron, Kenmore, N.Y. By Deerhurst Women's Association.

454. Mrs. Myrtle Lewis, Kenmore, N.Y. By Women's Association.

455. Mrs. David Campbell, Kenmore, N.Y. By Mrs. G. H. Bohn.

456. Mrs. D. Lundquist, Kenmore, N.Y. By a friend.

457. Mrs. Robert Ferguson, Kenmore, N.Y. By Miss Stella Beilfuss.

458. Mrs. Leland Doane, Kenmore, N.Y. By a friend.

459. Mrs. Frederick Lamb Kenmore, N.Y. By parents, Mr. & Mrs. A. Beadle.

460. Mrs. Laura Hoscheid, Kenmore, N.Y. By Miss M. McKay, Mrs. H. Pickett, Mrs. M. Randolph, Mrs. E. Roberts and Miss R. Wilfert.

461. Mrs. Arthur Kreib, Kenmore, N.Y. By Mrs. C. Henry, Mrs. A. Martin and Mrs. Wm. Leggett.

462. Mrs. Paul Alexander, Kenmore, N.Y. By Mrs. G. H. Bohn and Mrs. Thomas MacAdam.

463. Mrs. John Morrow, Kenmore, N.Y. By Mrs. William Hutchison and Barbara.

464. Mrs. William Lang, Kenmore, N.Y. By a friend.

465. Mrs. Edward C. Maienknecht, Kenmore, N. Y. By Dr. and Mrs. Earl Miller.

466. Mrs. Georgianna Milligan, Pavilion, N.Y. By her daughter, Mrs. Neil Hetrick.

467. Elizabeth Furest, Buffalo, N.Y. By Jessie Hoffman.

468. Mrs. Sadie Campbell, York, N.Y. By Mrs. Sadie Donnan.

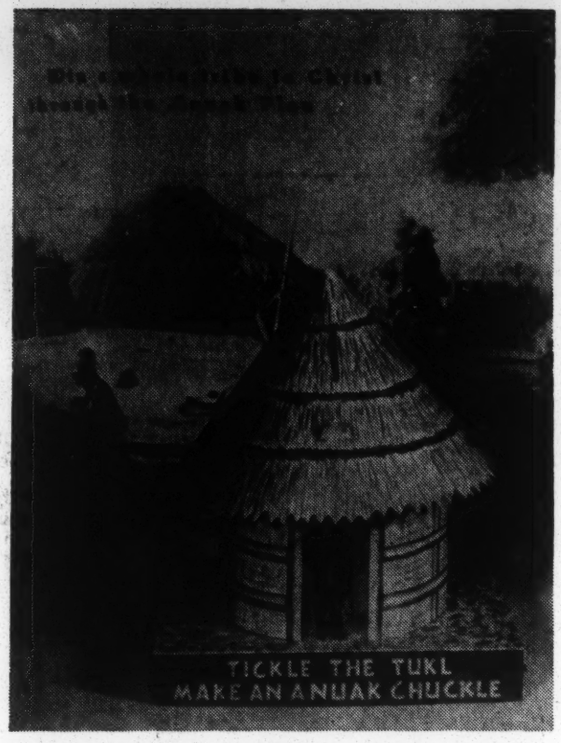
469. Mrs. Ruth Stoneback, York, N.Y. By Mrs. Margaret Simpson.

470. Mrs. Edna Ramsay, York, N.Y. By Mrs. Annette Simpson.

471. Mrs. C. H. Settlemire, Oil City, Pa. By Mrs. Lucille M. Eberhart.

472. Mrs. Lilyan Thompson, Oil City, Pa. By Miss Alice E. Mitchell.

473. Mrs. John McMurray, Polk, Pa. By the North Sandy WMS.



The Evangelization of the Anuaks

The Board of Foreign Missions has prepared a special Anuak packet for churches or groups in churches who are interested in "Helping Win a Whole Tribe for Christ." In 1954, the Board of Foreign Missions, with the permission of the Board of Administration, launched this new plan for the rapid evangelization of the Anuaks—"extra-budget" voluntary giving of $40,000 a year over a period of ten years.

The Anuak Packet contains the following:

1. A cut-out model of an Anuak tukl (pictured above), to be assembled and used for display.
2. A black and white village scene background for the model (pictured above).
3. Sample of a small individual tukl "Bank".
4. Leaflets on How to use the tukl. Another on "Win a Whole Tribe to Christ."
5. Pictures and biographical sketches of Anuak Project missionaries. Missionaries serving the Anuaks now are: Dr. and Mrs. W. D. McClure, Miss Joan Yilek, Rev. and Mrs. Niles K. Reimer, Mr. John C. Wolf. Under appointment: Mr. and Mrs. James B. Keefer, Miss Marie Lusted. Prayer is requested for them, and also that a doctor may soon be found to complete the missionary roll contemplated for the Anuak work at Pokwo, "Village of Light."

The packet is free to all requesting it, but because the material has been expensive to produce, contributions to help defray cost will be appreciated. Order from Promotional Dept., Board of Foreign Missions, 401 W. Chelten Ave., Philadelphia 44, Pa.